SUNDAY SCHOOL JOURNAL
for
TEACHERS
AND
YOUNG PEOPLE.

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## Good Tidings Day.

THE Sunday-School Union and the Tract Society of the Methodist Episcopal Church have, by joint action of their Boards of Management, resolved to make a special appeal to the Church for funds to carry on their work. For this purpose they have appointed the third Sunday in October to be designated as "Good Tidings Day." The name is taken from the title of the beautiful little paper which these two societies have for years been circulating gratuitously in the South; but it is also appropriate to the general work of the two societies, which is to spread the "good tidings" every-where to young and old. We trust the day will prove a success, and that it will be numbered among the regular annual memorial days of the Church. An appropriate "Service" has been prepared for the day, and circulars have been sent to all of our preachers in charge, giving the terms on which the Service can be obtained.

By an undesigned yet fortunate coincidence, "Good Tidings Day" comes on the day usually observed as a day of universal prayer for Sunday-schools throughout the world. We can thus, like the pious Cornelius, mingle our prayers and our alms in the offering presented to the Lord.

## Force and Fuss.

THERE is more resemblance in the sound of these two words than in their sense; yet thoughtless people often mistake the latter for the former. Force is power, fuss is noise; the one is work, the other is talk; the one is the moving of the engine, the other is the escape of steam. There may be sound in force; there is nothing but sound in fuss. The one may be quiet and gentle, and yet retain its essential character, the other loses its identity when quietness comes. Force moves steadily onward to the production of the result in view; fuss raves and roars and agitates, yet accomplishes nothing. Force is radical; fuss is superficial.

In Sunday-school work there are superintendents and teachers who have force, and who always succeed; there are others who have only fuss, and who always fail. One superintendent has the best of order in his school and the strictest attention to duty, though he is never noisy or excited; another cannot get his school to order, or keep them in order after some one else has quieted their turbulence, and this notwithstanding his vociferation and excitement, and bell-clanging, and piteous appeals for silence. It is simply the difference between force and fuss.

Force is the concentration of energy on the work in hand; fuss is the scattering of energy in every direction, without touching any special point. Some of the most quiet men have an immense amount of force which they know how to use when the time comes, and which they do use with wonderful results; while others, far more demonstrative and self-asserting, have but little to show as the result of their labor. The duty of every Christian worker is to have a thorough consecration of all his powers to God's service; and thus to seek not to draw attention to himself by an unseemly show of misplaced energy, but rather by the attractive power of a loving heart to draw all to Christ.

## "Burn Your Garbage."

"BURN your garbage?" That has been the advice sounded to householders the past few months, and it meant this: "Cholera is threatened! Look out for impurities! Burn, burn, burn." Has it not a wider application than our back-yards? What of the cholera-germs in the heart, the envy, deceit, pride, greed still lingering there? If we let them alone, from these disease-centers what trouble

may spread out, marring our peace and hindering our work! Let their fate be the fire, and for the burning what so effective as the flames of the Holy Ghost? O for hearts submitted to the Spirit of God, that he may do within us a work we are not equal to. If we will find an hour of consecration, some altar-top, then the Spirit of God will send purifying flame. That mild flame will be his love, himself, more fully received, and as appropriated, so consuming the spirit of selfishness.

"Burn your garbage!"

### The Veiled Village.

All the summer, the leaves kept their places and only their green veil could be seen. Autumn suns painted the veil, and then autumn winds began to draw it aside. We were sorry to have the leaves fall, but lo! as they dropped, walls, roofs, homes began to show themselves. Beyond the veil was that fragment of a village. It had been there all the time.

Is not that one mission of the autumn-time of sorrow, to unveil the other world? We look off in the green, leafy days when all things are well with us, but too often the other life is hidden by this very prosperity. When the dreary autumn-winds of affliction are sweeping by, when at their rude touch our friends are falling, lo! beyond this ruptured, scattered veil, rise up the glories of that city which hath foundations, whose Maker and Builder is God! Teach those about you, your scholars, that this is one office of sorrow, to unveil the other life. There may be only a fold of darkness before the natural eye, but faith draws the curtain aside, and what a declaration there is of another and happier world! With such vision does God comfort his beloved in their autumn-time.

### A Thousand Normal Students.

It is safe to say that during the past twelve months more than a thousand Sunday-school teachers and Bible students have taken the course of study provided by the Assembly Normal Union. The enrolled names number more than six hundred, and more than four hundred have followed the course at the various assemblies of the country. This does not include mere listeners at normal lectures. It means *students* who have worked at the course of study, and expect to receive the certificate of the first year, if they have not already received it. These thousand teachers ought to do better work than a year ago, for they know more about two important subjects—the Bible and the Sunday-school. They have studied the history and evidences and institutions and doctrines contained in the Holy Book, and they have mastered the leading principles of teaching, in theory, if not in practice. We shall look for large results from their work in the Sunday-school during the years to come, for an intelligent, spiritual teacher can do more for Christ than an ignorant one, however spiritual or earnest. Because we live in an educated age; because our work is not less important than secular teaching; because we have less than an hour in each week to teach the great truths of the Bible—every Sunday-school teacher needs a training for his work, or if he has not been able to secure it, a training in his work. And there is no better course of instruction in Sunday-school normal study than that furnished by the Assembly Normal Union, upon the subjects given by the International Normal Committee of the London Centenary, in 1880, and adopted by all the leading assemblies in the country. Send for circulars of information, addressing Dr. J. L. Hurlbut, 805 Broadway, New York.

### The Hush of Devotions.

How impressive is the hush of the devotional hour in Sunday-school! It is that still place in the river's surface which means deep water. And is it not indeed significant? It means the peace around the form of Jesus, some little chamber where the doors are shut, and he is saying, "Peace be unto you!" It is a moment when a child's thoughts go flying Godward in the solemn hush. Do not let any thing interfere with it. Educate the school to be thoroughly reverent in its devotional exercises. When the scholars have long been out in life, their thoughts will go back to that "still place in the river," and in memory's light it will be flushed with the glory of the sunset.

### Methodism in the Lessons of the Fourth Quarter.

BY REV. D. A. WHEDON, D.D.

To those who see nothing in the universe but matter and force, and to those as well who hold that God's methods are confined to what we call the laws of nature, Lessons I and II must afford very difficult history. Now, Methodism believes in matter, force, natural law, and whatever else science teaches, but it also believes in an unseen, spiritual world of which science knows and can know nothing. God is an Infinite Spirit, with a vast army of angels doing his bidding, whether for the protection of his prophet or for smiting with panic the scared Syrian host. They are his ministers, obeying his word, sometimes, perhaps, making use of natural forces, and often acting independently of them. But, really, we know little of the laws of that realm. Happy is he to whom is the promise, "He shall give his angels charge over thee!"

God's gracious forbearance with a rebellious people appears in Lesson V. He "would not destroy them, neither cast he them from his presence as yet," are solemn words. But the "as yet" finds its termination in Lesson VIII, when punishment and final destruction come. God's method with the

individual is in this respect the same as with a nation. His boundless mercy to sinners Methodists have proclaimed constantly and fervently, insisting at the same timo on present repentance as the only right and safe proceeding; but they also teach that the day of grace ends with death, which may occur any hour, beyond which there is for the sinner only unending punishment and helpless destruction. Probation belongs to the present life alone, and it gives every man a chance and a sufficient chance in this world for salvation.

Does God change? Does prayer change him? Do not the cases of the Ninevites (Lesson VII) and of Hezekiah (Lesson IX) show him a changeable Being? Methodism readily replies that the immutability of God is in his adherence to the *principles* on which he governs the world, and not to his *methods*. The former never change; in the latter God changes with the changing circumstances. Thus, he declares that the righteous shall live and the sinner shall die, but he also says, in close connection, that if the righteous turns away to sin, he shall die, and if the sinner repents he shall live. The double statement shows his principle. Nineveh is threatened in as positive terms as those just stated, but king and people understand a condition. Nineveh penitent and praying is very different from Nineveh proud and defiant. And in strict adherence to principle God changes his line of conduct and forgives. In like manner, prayer changes God, not in his nature or in the principles on which he acts, but in his conduct. It is one of his principles to answer prayer; he does forgive the sins of the penitent. Methodists read a great IF in the promises and threatenings of Scripture.

With punctilious performance of the services of religion, as seen in Lesson X, there may exist the greatest wickedness in the life. Church history shows the same in modern times. And who has not seen great devoutness in church on Sunday followed by great worldliness, frivolity, and sin on Monday? The lesson demands reform, not by abolishing the worship, but by stopping the sin, beginning with a radical change of heart. Methodists preach against all sin and exhort to immediate repentance, but, knowing that a holy life must proceed from a holy heart, they press the necessity of the new birth. That is the first thing. It is God's work, and he will do it when he is sincerely asked. It changes the character. To maintain it, the outward life must avoid every form of evil and conform to the teachings of the word of God. Young Christians especially should be diligently taught: (1) The religion of the soul, wrought by the Holy Spirit in answer to prayer; (2) The religion of the life, obeying God in all things, small and great; and (3) The devout and regular worship of the sanctuary on his holy day. Pastors and teachers cannot be too careful and faithful here.

Philip the evangelist had a glorious text when he expounded Lesson XI to the Ethiopian eunuch and showed how it was fulfilled in Jesus the Nazarene. It shows Christ suffering *in our behalf*, and so far teaches the moral theory of the atonement. It shows him suffering as *our substitute* and *in our stead*, and so teaches the substitution theory. It also shows him taking upon himself the burden of our sins, and suffering as a *sacrifice for sin*, and so sustains the theory of expiation. A complete theory embraces the three.

## Opening and Closing Services for Fourth Quarter of 1885.

### OPENING SERVICE.

I. SILENCE.

II. THE DOXOLOGY.

III. RESPONSIVE SENTENCES.

SUPT. This is the day which the LORD hath made; we will rejoice and be glad in it.

SCHOOL. I was glad when they said unto me, Let us go into the house of the LORD. Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.

ALL. Blessed are they that dwell in thy house: they will be still praising thee.

SUPT. The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments.

SCHOOL. Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.

IV. SINGING.

IV. PRAYER.

### LESSON SERVICE.

I. CLASS STUDY OF THE LESSON.

II. SINGING LESSON HYMN.

III. RECITATION OF THE TITLE, GOLDEN TEXT, OUTLINE, AND DOCTRINAL SUGGESTION, by the school in concert.

IV. REVIEW and APPLICATION OF THE LESSON, by Pastor or Superintendent.

V. THE SUPPLEMENTAL LESSON.*

VI. ANNOUNCEMENTS (especially of the Church service and week-evening prayer-meeting).

### CLOSING SERVICE.

I. SINGING.

II. RESPONSIVE SENTENCES.

SUPT. Stand thou still awhile that I may show thee the word of God.

SCHOOL. What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.

SUPT. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

ALL. To the only wise God our Saviour, be glory and majesty, dominion and power, both now and forever. Amen.

III. DISMISSION.

### THE APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord: who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead, and buried; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the Holy Catholic Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. *Amen.*

* Special Lessons in the Church Catechism may here be introduced.

# INTERNATIONAL BIBLE LESSONS.

## FOURTH QUARTER: THREE MONTHS' STUDIES IN THE KINGS AND PROPHETS.

**B. C. 890.] LESSON I. ELISHA AT DOTHAN. [Oct. 4.**

**2 Kings 6. 8-23.** [*Commit to memory verses* 15–17.]

8 Then the king of Syr'i-a warred against Is'ra-el, and took counsel with his servants, saying, In such and such a place *shall be* my camp.

9 And the man of God sent unto the king of Is'ra-el, saying, Beware that thou pass not such a place; for thither the Syr'i-ans are come down.

10 And the king of Is'ra-el sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice.

11 Therefore the heart of the king of Syr'i-a was sore troubled for this thing; and he called his servants, and said unto them, Will ye not show me which of us *is* for the king of Is'ra-el?

12 And one of his servants said, None, my lord, O king: but E-li'sha, the prophet that *is* in Is'ra-el, telleth the king of Is'ra-el the words that thou speakest in thy bedchamber.

13 And he said, Go and spy where he *is*, that I may send and fetch him. And it was told him, saying, Behold, *he is* in Do'than.

14 Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about.

15 And when the servant of the man of God was risen early, and gone forth, behold, a host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?

16 And he answered, Fear not: for they that *be* with us *are* more than they that *be* with them.

17 And E-li'sha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain *was* full of horses and chariots of fire round about E-li'sha.

18 And when they came down to him, E-li'sha prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of E-li'sha.

19 And E-li'sha said unto them, This *is* not the way, neither *is* this the city: follow me, and I will bring you to the man whom ye seek. But he led them to Sa-ma'ri-a.

20 And it came to pass, when they were come into Sa-ma'ri-a, that E-li'sha said, LORD, open the eyes of these *men*, that they may see. And the LORD opened their eyes, and they saw; and, behold, *they were* in the midst of Sa-ma'ri-a.

21 And the king of Is'ra-el said unto E-li'sha, when he saw them, My father, shall I smite *them?* shall I smite *them?*

22 And he answered, Thou shalt not smite *them:* wouldest thou smite those whom thou has taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master.

23 And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syr'i-a came no more into the land of Is'ra-el.

### General Statement.

We observe that the prophet Elisha represented a very different spirit from that of his predecessor, Elijah. The pioneer who hews down and digs up represents one type of character, the harvester gathering in the corn is another. Elijah's mission was to awaken, Elisha's to train and teach. Hence one appears as the enemy of kings, the other in most instances as the friend of the ruling power, giving wise counsel, and averting dangers from the realm. Elisha lived in a spiritual world, and in contact with spiritual forces. What was dark to others was clear to him. He knew the plots of the Syrian king as soon as his own council heard them, and more than once he warned the king of Israel against a coming attack. His fame penetrated even to Damascus, and Ben-hadad resolved to possess himself of a seer with such marvelous powers. Learning that he was at Dothan, on the edge of Mount Carmel, he sent thither by night a detachment of soldiers to seize him. The morning dawned, and revealed a cordon of glittering armor and an encircling forest of spears around the city. While all the citizens were in terror, and even the prophet's servant was alarmed, Elisha was calm, for he knew that with God on his side he was more than a conqueror. In answer to his prayer, the young man's eyes of the spirit were opened, and he saw, what his master had seen all the while, the little hill surrounded by horses and chariots of fire, protecting the man of God. It is no wonder that, with such defenders, Elisha walked forth to meet his enemies, calmly told them that they were at the wrong city, and offered to lead them to the man whom they were seeking. Bewildered and dazed, the Syrian band followed him, and were led within the walls of Samaria, where they found themselves surrounded by an overwhelming host. But by the prophet's order they were received as friends, not as foes, and were sent back in peace to their own land to tell the story of their strange experiences, which long deterred others from attacking Israel.

### Explanatory and Practical Notes.

**Verse 8. The king of Syria.** Syria was the great province on the north of Israel, having its capital at Damascus, and extending to the Euphrates. Its king at this time was probably Ben-hadad. **Warred against Israel.** War was the normal condition of ancient nations, and peace was generally made for a limited time. Christianity has improved the world so that peace is now the natural, and war the unusual, relation of states. **My camp.** Rather referring to the point of attack than of encampment.

**9. The man of God.** The title generally given to Elisha, who was endowed with God's Spirit, and stood as his representative in Israel. **Sent unto the king of Israel.** Probably Jehoram, the son of Ahab, who reigned from 896 to 884 B. C. Elisha stood in far more friendly relations with the king than Elijah. **Beware that thou pass not.** Some consider this a warning for defense, and translate "Beware that thou neglect not." **Syrians are come down.** And are in ambush. (1) *It is safe to keep away from places of temptation and danger.*

**10. Sent unto the place.** Sent men to watch, and learned that the information was correct. **The man of God told him.** (2) *The state has no better friends than the ministers of God.* **Saved himself there.** Literally, "was ware, or careful;" he took care and so saved himself from danger. (3) *It is well to follow the counsels of a man of God.* (4) *Heeding advice is just as important as hearing it.*

**11, 12. Sore troubled.** The king only accounted for the mystery by supposing that some one had betrayed his counsels to the enemy. **One of his servants said.** This and other incidents (as the healing of Naaman) show that the fame of Elisha had extended even to Damascus. (5) *The man who lives in fellowship with God is sure to be prominent.* **The words that thou speakest.** Perhaps this was more than the truth, but it contained the fact. **In thy bedchamber.** In the seclusion of the harem, where no one could enter. (6) *There are no places too secret for God's sight.*

**13. Go and spy.** A moment's thought would have shown the king that one who could tell his secrets would know of the purpose to seize him. **He is in Dothan.** A village, now *Dothain*, on the foot-hills of Mount Carmel; the place where Joseph was sold by his brothers.

**14. Therefore.** Perhaps for the purpose of slaying Elisha, perhaps to seize him and use his supernatural powers for his own advantage. **A great host.** But a mightier army was already rallied to the defense of God's prophet. **Compassed the city.** (7) *How often men form their plans without taking the plans of God into account!*

**15. The servant of the man of God.** Perhaps a new servant, who had taken Gehazi's place, and was without experience of his master's powers. **Risen early.** Perhaps aroused by the noise of the marching hosts. **A host compassed the city.** Not a camp, but an army standing on guard, ready to attack the place. **How shall we do?** He realized the danger, and perhaps learned that his master was the object of the attack, but knew not how strong were his defenders. (8) *How much of our anxiety comes from our ignorance and want of faith!*

**16. He answered.** His answer came from his faith, and his faith came from the fullness of his intercourse with God. **They that be with us.** Were Elisha's own eyes opened to see the invisible hosts? We think they were. He possessed the quality of a prophet; *he saw* (see 2 Kings 2. 10, 12); and this inner, spiritual sight enabled him to see both God's hosts and the enemy's plans.

**17. Elisha prayed.** His prayer was not for himself, but for his servant, for the man of God has a deep interest in the peace of others. (9) *Grace never shuts up the heart to affection.* **Open his eyes, that he may see.** This servant, unlike his master, lacked in spiritual insight, and needed to have his eyes opened for the strengthening of his faith. **The Lord opened the eyes.** For a moment, the spiritual world was opened to his view, and he saw, not imaginary beings, but realities, for the spiritual is the real and the enduring. **The mountain was full.** The spur of Mount Carmel on which the little city stood was thronged with angelic warriors, nearer than the Syrian host. **Horses and chariots of fire.** Not that they were composed of fire, but to an earthly view they seemed so, being ethereal and glorious. **Round about Elisha.** (10) *God's people, though despised and hated of men, are in his eyes more precious than the kings of earth.*

**18. When they came down.** From the higher summits of Mount Carmel to the lower hill on which the town stood. **Smite this people . . . . with blindness.** Certainly not a total blindness, and perhaps not a conscious obscuration of sight; but rather a mental blindness not permitting them to recognize the locality. **He smote them with blindness.** On a similar occasion, Elijah had called down fire to destroy his foes; his gentler successor invokes a temporary blindness. There was a difference between the two men, but also a difference in the time and its needs. Elisha could be gentle, because Elijah had done stern work in advance of him.

**19. This is not the way.** The "way" which might have given them immediate safety was not the way of the divine appointment. The prophet in his official capacity was working out the purpose of the Lord—a purpose of justice and penalty. **I will bring you.** This promise he kept, but in a way which they did not expect. **Led them to Samaria.** The capital of the Israelite kingdom, about four hours' journey, or twelve miles south of Dothan.

**20. God, open the eyes.** Notice how this man moves, seemingly at his will, the arm of omnipotence. (11) *We, too, may have Elisha's power in prayer, if we will have his faith in God.* **They were in the midst of Samaria.** Their dazed, bewildered condition passed away, and they saw themselves inside the walls of Samaria, without power to escape.

**21. The king of Israel said.** He was eager to avenge himself upon his enemies, and perhaps did not know how they had been brought into his power. **My father.** This was the customary form of address from prophet disciples to their head; perhaps from people toward a prophet, and more than once was used by kings in addressing Elisha. **Shall I smite them?** Literally, "Smiting, shall I smite them?" a Hebrew expression, meaning, "Shall I utterly destroy them?"

**22. Wouldest thou smite,** etc. This would indicate that it was not the custom of the ancient Israelites to put prisoners to death. But the contrary seems to have been the case throughout the ancient world. Not until the Gospel made hearts tender was there any scruple in slaughtering prisoners taken in battle, and as well, all other captives who were not considered worth keeping as slaves. The best critics translate this, "Smite those whom thou hast taken captive with thy sword and thy bow;" but not these, who had been delivered into his power by the hand of God. **Set bread and water.** That is, "treat them not as prisoners, but as guests." **Go to their master.** Give them food and set them free.

**23. So he prepared.** The prophet's counsel was an education both to Israel and to Syria, in its humanizing influence. **The bands of Syria came no more.** This does not mean that there was no more war, for one is narrated in the next chapter; but that there were no more guerrilla parties of invasion; deterred partly by a sense of gratitude, partly by a sense of fear. (12) *That land is well defended which has God for its guard.*

### HOME READINGS.

*M.* Elisha at Dothan. 2 Kings 6. 8-23.
*Tu.* Elisha and the sons of the prophets. 2 Kings 6. 1-7.
*W.* Joseph's brethren at Dothan. Gen. 37. 12-28.
*Th.* Complete safety with God. 2 Chron. 32. 1-8.
*F.* No separation from God. Rom. 8. 28-39.
*S.* Render good for evil. Rom. 12. 10-21.
**S.** The preservation of God's children. Psa. 55. 1-23.

### GOLDEN TEXT.

**Fear not: for they that be with us are more than they that be with them.** 2 Kings 6. 16.

### LESSON HYMN. 7, 6.

*Hymnal, No.* 568

Go forward, Christian soldier,
Fear not the secret foe;
Far more are o'er thee watching
Than human eyes can know.
Trust only Christ, thy Captain,
Cease not to watch and pray;
Heed not the treacherous voices,
That lure thy soul astray.

Go forward, Christian soldier,
Nor dream of peaceful rest,
Till Satan's host is vanquished,
And heaven is all possessed;
Till Christ himself shall call thee
To lay thine armor by,
And wear, in endless glory,
The crown of victory.

**TIME.**—Perhaps B. C. 890.

**PLACES.**—Dothan, twelve miles north of Samaria; and Samaria, the capital of Israel.

**RULERS.**—Jehoram, son of Ahab, ninth King of Israel; another Jehoram, son of Jehoshaphat, fifth King of Judah; Ben-hadad II., King of Syria.

DOCTRINAL SUGGESTION.—The insight of faith.

### QUESTIONS FOR SENIOR STUDENTS.

**1. A Great Mystery,** v. 8-12.
Why did the Syrians fail to entrap the Israelites?
How did the king of Syria discover the mystery?

**2. An Angelic Ministry,** v. 13-17.
What did he propose to do?
Why did he send a great host to capture one man?
How did the sight of the army affect the prophet's servant?
What was Elisha's assurance?
What was his prayer?
What did the young man behold?

**3. A Prophet's Mercy,** v. 18-23.
Why were the Syrians blinded?
What stratagem did the prophet perpetrate?
What did the king of Israel propose?
With what humanity did Elisha treat his enemies?

### Practical Teachings.

Where in this lesson do we learn—

1. That God is omniscient?
2. That the Lord encampeth about them that fear him?
3. That we are to love our enemies?

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

**1. A Great Mystery,** v. 8-12.
Who made war against Israel?
What secret did he confide to his servants?
Who warned the king of Israel?

How was this warning heeded ?
To whom was this revelation a mystery ?
Whom did he suspect of treachery ?
How did they explain it ?

**2. An Angelic Ministry,** v. 13–17.
Where did the king of Syria find Elisha ?
How did he attempt his seizure ?
What sight greeted the fearful servant of the prophet ?
What was his question ?
What was the prophet's answer ? GOLDEN TEXT.
What was the prophet's prayer ?
What did the servant now see ?
What does the psalmist say of angelic ministry ? Psa. 34. 7.

**3. A Prophet's Mercy,** v. 18–23.
What came upon the people at Elisha's prayer ?
What counsel did Elisha give his enemies ?
Where did he lead them ?
What did the king of Israel desire to do ?
What did Elisha command him to do ?
How did the king treat his enemies ?

### Teachings of the Lesson.

Where in this lesson are we taught—1. That God knows our secret thoughts ? 2. That God's presence means safety and deliverance ? 3. That enmity may be killed by kindness ?

## QUESTIONS FOR YOUNGER SCHOLARS.

What did the king of Syria plan to do ? **Surprise the king of Israel and take him prisoner.**
What did God give Elisha ? **Power to see his most secret plans.**
What message did Elisha send to the king of Israel ? **"Take care not to go to that place."**
After this had happened several times what did the king of Syria think ? **That some of his soldiers told his plans to the Israelites.**
What did his servants say ? **"No one on our side tells, but it is Elisha the prophet."**
What did the king say to this ? **"Where is Elisha ? We must have him."**
What did the king do ? **He sent horses and chariots, with a great host.**
What did Elisha's servant say ? **"O my master, what shall we do ? "**
What did Elisha say ? [Repeat the GOLDEN TEXT.]
In answer to Elisha's prayer, what did God give his servant power to see ? **That the whole mountain was full of horses and chariots sent to help Elisha.**
What prayer did Elisha offer for the Syrians ! **That they might be struck with blindness.**
As soon as this prayer was answered what did Elisha do ? **He led them into Samaria.**
What did Elisha tell the king to do with them ? **Set them free after he had given them food.**
What was the result ? **For a time there was peace.**

### Words with Little People.

Find Matt. 18. 10, and read what Jesus says about his little ones and their angels. In Psa. 91. 11, God says: "He shall give his angels charge over thee to keep thee in all thy ways." If only your eyes were opened as Elisha's servant's were, you could see them all about you. "You wish you could so as to know for sure ?" Isn't it just *as sure* if God says it ? With Jesus to guide you, and the angels to keep you, *you* need not fear your enemies, for "they that be with *you* are more than they that can be against you."

## THE LESSON CATECHISM.

[For the entire school.]

**1.** What did Elisha tell the king of Israel ? **Where the Syrians were encamped.**

**2.** What did the king of Syria do ? **Sent to Dothan to capture Elisha.**

**3.** What did Elisha say to his fearing servant ? **"Fear not."**

**4.** What did Elisha pray the Lord to do ? **"Smite this people....with blindness."**

**5.** When they were smitten with blindness what did Elisha do ? **"Led them to Samaria."**

**6.** When their eyes were opened at Samaria what did the king of Israel do ? **Fed them, and sent them away.**

## TEXTS AT CHURCH.

*Morning Text*.....

*Evening Text*.....

## ANALYTICAL AND BIBLICAL OUTLINE.

### The Spirit of a True Prophet.

I. THE SPIRIT OF PATRIOTISM.
*The man of God sent unto the king.* v. 9.
"Be subject unto the higher powers." Rom. 13. 1.
"To the king, as supreme." 1 Pet. 2. 13.

II. THE SPIRIT OF INSIGHT.
*Thither the Syrians are come down.* v. 9.
"Who hath known the mind of the Lord ?" Rom. 11. 34.
"God hath revealed....by his Spirit." 1 Cor. 2. 10.

III. THE SPIRIT OF COURAGE.
*He answered, Fear not.* v. 16.
"The righteous *are* bold as a lion." Prov. 28. 1.
"Be thou strong and very courageous." Josh. 1. 7.

IV. THE SPIRIT OF TRUST.
*They that be with us are more.* v. 16.
"The angel of the Lord encampeth." Psa. 34. 7.
"If God be for us, who....against us ?" Rom. 8. 31.

V. THE SPIRIT OF LEADERSHIP.
*Follow me, and I will bring you.* v. 19.
"I have....set thee over the nations." Jer. 1. 10.
"An apostle....by the will of God." Eph. 1. 1.

VI. THE SPIRIT OF MERCY.
*Thou shalt not smite them.* v. 22.
"Give him bread....heap coals of fire." Prov. 25. 21, 22.
"Overcome evil with good." Rom. 12. 21.

## THOUGHTS FOR YOUNG PEOPLE.

### Plans in Life.

**1.** In forming our plans in life, it is a great mistake to reckon without God, for such plans will surely come to naught. v. 8.

**2.** Those plans are well undertaken which are by the advice of a man of God, for those who live in fellowship with God are safe counselors. v. 9.

**3.** In our plans it is wise to avoid all places, all men, and all acts which are dangerous. The king was wise not to pass "where the Syrians are come down." v. 10.

**4.** The plans of worldly and wicked men against God's servants and God's cause are sure to fail, however strong they may seem to be. v. 13, 14.

**5.** He who dwells in the arms of God is safe against earthly enemies, and surrounded by angelic guards. v. 15–17.

**6.** We should cherish the spirit of mercy and kindness, even toward those who have tried to do us harm. v. 18–23.

## An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

There is a large amount of incident and of teaching to be found in the passage for to-day—far more than enough to occupy the space of one lesson. The scene is laid in various places: first, in the continually shifting camp of the king of Syria, and in the

temporary resting-place of the king of Israel; secondly, in Dothan and its environs; and lastly, in Samaria. But the various details of the striking story are all, as it were, threaded upon one string, which we may call seeing, or, rather, sight. To bear this in mind will, I think, be a help to the teacher in preparing the lesson, which falls naturally into three divisions.

1. We find the throne of Israel occupied by Jehoram, the son of Ahab, who, although he was no Baal-worshiper like his father and mother, did "evil in the sight of the Lord," and "departed not from the sin of Jeroboam the son of Nebat." Chap. 3. 2, 3. In spite of this, the Lord still had mercy upon the people of Israel, and saved them time after time from the Syrians, to whom they would otherwise have fallen an easy prey. We find Ben-hadad, king of Syria, planning to surprise and capture the king of Israel. "In such a place," he says to his servants, "shall be my camp, or, rather, my ambuscade." All is ready, the Syrians are posted in their hiding-place; they expect Jehoram to pass that way. But he never comes. And this happens again and again. "It cannot be mere chance," says Ben-hadad; "none of the king of Israel's servants can have watched and seen through our stratagem; there must be a traitor among ourselves." Nay, that is a mistake; there is One who has seen, the God of Israel. The sharpest cunning and acuteness can plan nothing that shall be hidden from him. Here we have divine sight.

2. But now the wrath and malice of Ben-hadad are turned upon Elisha, the instrument through whom his carefully laid plans have been brought to naught. He resolves to capture him. So the little town of Dothan is invested by a band of the enemy, not a great army, yet a company sufficient to strike terror into the hearts of the inhabitants, who would, no doubt, willingly purchase their own safety at the price of the prophet's liberty and life. The enemy has occupied the "pass" in the mountains where Dothan stands, and, humanly speaking, there is no possible escape for the prophet. No wonder his servant is struck with terror as he looks upon the hostile array. For this is all he sees. And the words of Elisha are a riddle to him: "They that be with us are more than they that be with them." Where are these "more?" His eye may roam over the valley and over the encircling mountains; he can discover no help coming. But suddenly—what a change! A veil seems lifted, and he beholds a fiery host covering the mountains round about, a host in comparison with which the Syrian band shrinks into utter insignificance. No wonder Elisha could look with calmness on those that are against him when at the same time he sees such a mighty host for him.

But what was it that Elisha and his servant saw? Fire was the sign of Jehovah's presence (Gen. 15. 17; Exod. 3. 2; 19. 18; Psa. 18. 12, 13, etc.), "horses and chariots" were the symbol of strength. Psa. 22. 7; 76. 6. There were earthly "horses and chariots" threatening Elisha; but heavenly ones protected him. "The chariots of God are twenty thousand, even thousands of angels; the Lord is among them, as in Sinai in the holy place." Psa. 68. 17. This sight is hidden from mere earthly vision. It was only those whose eyes the Lord opened who could see it. Here we have spiritual sight, the divine gift.

3. Strong in the Lord's protection, Elisha and his servant meet the Syrian host. They were wandering about perplexed and confused; for at the prayer of the prophet they have become blinded, or rather dazed, so that their sight is no guide to them. They were probably actually going out of the way when Elisha informed them, "This is not the way, neither is this the city." And, anyhow, had they not followed his guidance they would not have found him, since they could not recognize him until the Lord opened their eyes. There is, therefore, no need to excuse the prophet for a seeming falsehood. Had Elisha stolen away and left them, they might have sought and sought, but would never have attained the object of their quest. Here, then, is a symbol of earthly darkness.

But how strikingly the story ends. Being led by a way that they knew not, they reached the goal—yet how different from what they had expected! There is the man whom they seek, but they are his captives—yet not captives, but guests, generously treated, and sent home free. There must have been a moment of consternation, when they found themselves in the midst of Samaria; but how quickly were their fears dissipated, when they found themselves treated not as enemies but as friends.

Each of our divisions has its own particular lesson, upon either of which the teacher may specially dwell, according to the needs of his class, or he may, if he pleases, weave them all into one.

1. The selfish, cunning, and malicious plans often made are seen of God. He notes the trap laid for the unwary, the schemes set on foot to defraud the weak. Here is warning for the evil-doer. And there is a lesson, too, for all who have godly friends to advise them, and put the word of God in their hands: the King of Israel saved himself by hearkening to Elisha.

2. The presence and protection of God are as real now as in Elisha's time, but visible only to the heart that is spiritually enlightened. The youngest, who can see the Lord to be indeed on his side, may "trust, and not be afraid."

3. "The way of the wicked is as darkness; they know not at what they stumble;" there is a blind search for happiness which never succeeds. But fear not to follow the Lord's messengers: fear not to let him open your eyes: you will see yourself a lost sinner, it is true; but acknowledging this you will find yourself a captive of love, a royal guest, a freed soul.

To sum up: The Lord sees all things; here is warning, and yet comfort: those whose eyes he has opened may see him round about them; those who are yet in darkness may have their eyes opened and behold his mercy and goodness.

## Bible Reading Lesson Analysis.

BY JOHN WILLIAMSON, M.D., D.D.

### Elisha at Dothan. 2 Kings 6. 8-23.

1. "Fear not." God's people are protected by loving omnipotence. "The eternal God is thy refuge, and underneath are the everlasting arms." Deut. 33. 27; John 10. 28–30; Psa. 121. 8; 127. 1; Isa. 8. 10.

2. "Warred against Israel." God's explanation of one of the three scourges of the human race. "For there fell down many slain, because the war was of God." 1 Chron. 5. 22; Jas. 4. 1; Lev. 19. 18; Rom. 12. 20; Ezek. 35. 5, 6.

3. "The man of God." Human character in this world may be godlike. "For this is good and acceptable in the sight of God our Saviour. 1 Tim. 2. 2, 3; 5; 6; Lev. 11. 45; John 17. 17; 1 John 2. 6.

4. "Beware that thou pass not such a place." A case of warning from God through prophesy. "Sirs, I perceive that this voyage will be with hurt and much damage." Acts 27. 10, 22; 1 Sam. 12. 15; Ezek. 3. 17; 33. 3; 1 Thess. 5. 14.

5. "And saved himself." A practical illustration of the value of constant obedience. "Wherefore, my beloved, as ye have always obeyed, work out your own salvation with fear and trembling." Phil. 2. 12; Exod. 23. 22; 1 Sam. 12. 14; Gen. 6. 22; 12. 1–4, with Heb. 11. 8.

6. "Was sore troubled." In his fruitless effort to understand and explain divine providence. "Behold, God is great, and we know him not." Job 36. 26; 37. 5; Prov. 16. 9; 19. 21; Psa. 73. 13–16; 77. 19.

7. "Which of us is for the king of Israel." How natural for a deceiver to think himself deceived! "And they will deceive every one his neighbor, and will not speak the truth." Jer. 9. 1–11; 17. 9; Eccl. 9. 3; Isa. 44. 20; Gen. 42. 21; 43. 18.

8. "Elisha telleth the king of Israel?" An illustration of prophetic omniscience. "Gather yourselves together, that I may tell you that which shall befall you in the last days." Gen. 49. 1; Num. 24. 14; 2 Pet. 1. 21; 1 Kings 17. 1, 7; Isa. 44. 26.

9. "One of his servants said." Which one of the Syrian king's servants had strongest reason to so remark? "And Naaman said, Thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto the Lord." 2 Kings 5. 17; Luke 4. 27; Lev. 14. 7; Exod. 20. 24; 2 Kings 5. 10.

10. "Go and spy where he is." The folly of an effort to defeat God's sovereign purpose. "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass." Isa. 14. 24; 46. 11; Dan. 4. 35; Psa. 33. 11; Jer. 4. 28.

11. "He sent thither horses, and chariots, and a great host." Numbers against God he counts as nothing. "There is no king saved by the multitude of an host." Psa. 33. 16; 44. 3, 7; Judges 7. 2, 4; Zech. 4. 6; Deut. 32. 39.

12. "Alas, my master! How shall we do?" The customary timidity of weak faith. "Wherefore lift up the hands that hang down, and the feeble knees." Heb. 12. 12; Isa. 35. 3; 1 Thess. 5. 14; Rom. 14. 15; 1 Cor. 8.

13. "Fear not." An explanation of the mystery of Elisha's confidence. "Be strong and courageous, be not afraid, for there be more with us than with them." 2 Chron. 32. 6, 7; Deut. 31. 6; 2 Chron. 20. 15; 2 Thess. 3. 3; Lev. 26. 14–17.

14. "Open his eyes that he may see." A beautiful prayer for some one else. "Pray for them which despitefully use you, and persecute you." Matt. 5. 44; Luke 23. 34; Acts 7. 60; John 17. 9; Mark 1. 35.

15. "The Lord opened the eyes of the young man." He answers the prayer of faith by granting the petitioner what is best. "After this manner therefore pray ye: . . . Thy will be done." Matt. 6. 9, 10; Luke 22. 42; Psa. 99. 6; Isa. 58. 9; James 1. 6.

16. "And he saw." Whom the Lord enlightens he assures. "For I know whom I have believed." 2 Tim. 1. 12; Eph. 3. 12; Isa. 32. 17; Col. 2. 2; Rom. 8. 16.

17. Smite this people I pray thee." The possibly awful power of the prayer of faith. "And they smote the men that were at the door of the house with blindness." Gen. 19. 11; 1 Kings 18. 38; 2 Kings 1. 10; Num. 16. 30–32; Acts 5. 9.

18. "Lord, open the eyes of these men, that they may see." How earnestly we should pray for the spiritually unenlightened! "That first of all prayers be made for men." 1 Tim. 2. 1; Matt. 5. 44; Jer. 29. 7; Num. 12. 13; 2 Tim. 4. 16.

19. "Shall I smite them?" The Christ-like answer. "But I say unto you, love your enemies, bless them that curse you." Matt. 5. 44; Prov. 25. 15; Rom. 12. 20; 1 Cor. 13. 4; 2 Cor. 6. 6.

20. "Thou shalt not smite them." The purpose of this miracle was not military but theological. "I am the Almighty God, walk before me, and be thou perfect." Gen. 17. 1; Exod. 6. 3; Psa. 139. 1–6; Prov. 5. 21; Jer. 23. 23.

21. "Set bread and water before them." Give them the Golden Rule. "Therefore if thine enemy hunger, feed him; if he thirst, give him drink." Rom. 12. 20; Matt. 7. 12; Lev. 19. 18; Gal. 5. 14; Jas. 2. 8.

22. "So the bands of Syria came no more into the land of Israel." Excluded by the law of kindness. "And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid." 2 Kings 5. 2; Rom. 12. 10; 1 Peter 2. 17; Phil. 2. 3; Gal. 5. 26.

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## Berean Methods.

### Hints for the Teachers' Meeting and the Class.

It would be well to draw a map showing the relation of Israel and Syria, and containing the cities of Damascus, Dothan, and Samaria....Tell the story, or call it forth from the class by questions....It will make the story more graphic to draw a line representing the march of the Syrians while describing it, and a ring around Dothan, indicating the Syrian host....Inside this ring draw another in bright red or yellow chalk, representing the divine protectors around Elisha.... Then draw the line of march to Samaria, and give an account of the blinded army.. .Then the line of their journey back to Damascus. What story did they tell when they reached home? What was its effect upon the people?....Show from this the ways in which God takes care of his own. 1. By giving them knowledge; 2. By giving them defenders; 3. By answering their prayers; 4. By giving them power over men....Does God help his people now in the same way?....Notice in the Analytical and Biblical Outline the spirit of a true prophet. The Thoughts for Young People suggest some principles concerning conduct and character.

**References.** FREEMAN'S HAND-BOOK. Ver. 21: Teachers called "fathers." 326.

### Lesson Word-Pictures.

Does any one at Dothan, sentinel, watchman, or citizen, hear in the night suspicious sounds about the city? Hark! What is that noise in the direction of that dark swell of land on which a red star burns its beacon-fire? Is it the rattling of chariot-wheels? And in the oppo-

site direction, is that the neighing of horses? And now turn eastward as the first rays of the day brighten the crest-line of yonder slope. Those sharp points like the edge of a saw—are they tents? Is this a silent, swift invasion by an enemy, a horde from the north and south? Does the prophet know that while he has been sleeping an enemy has laid fetters of iron all about the city, fast holding him? Some one has found it out at last, and all Dothan is aroused. They hurry out of their homes, they pour into the streets, they anxiously look off. There is the dreaded Syrian army, covering the valleys, posted on the hill-slopes, blocking every way of escape! Who is that man with terrified face, with wildly beating heart, with stammering tongue, now hurrying to Elisha, "Alas, my master! How shall we do?" Elisha is praying: "Lord, I pray thee, open his eyes that he may see." What a dropping of veils before that servant's blinded, affrighted sight. Lo, that dazzling stretch of fire-chariots and fire-horses, covering the mountain and encircling Elisha! A silent, waiting host! The arrow rests upon the bow-string. Spear and lance are in poise. The horses stir not out of those ranks of flame. There is not a chariot that breaks yonder burning line. How strong, how confident, an already triumphant host! The noisy, idolatrous, boastful throng about Dothan, how puny it seems! There is another scene in which those idolaters are again a baffled crowd. Like sheep, they are going pell-mell toward Samaria, flocking after the prophet, and to be surrounded by Samaria even as they had surrounded Dothan. The would-be conquerors are captives. What shall be done to them? Humble them? Yes, they shall be made to feel very small. Crush out their resources, break each captain's sword, and blunt each soldier's spear? Yes. Come, then, to the scene of love's humiliation and love's crippling. Look upon a great, feasting, laughing throng of Syrians, Love is going from man to man, breaking swords and blunting spears. They will not care to come again to attack that prophet. Away they go, a merry army, hastening home with laughter and song. What a happy way to humble and cripple!

### Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *God Watching Over Us.*

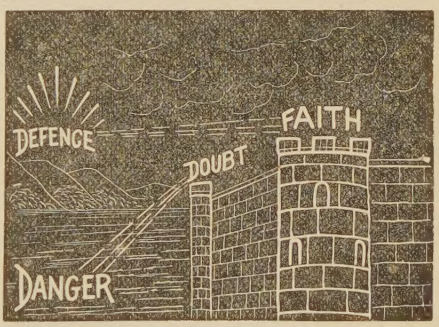
INTRODUCING THE LESSON. Make an outline map on the board, showing the relative position of the two kingdoms. Point out the capitals of the two countries, and explain that each kingdom had its king. Talk about kings, their subjects, their power, etc., showing that the true work of a king is to make his people good and happy. Pin up two gilt-paper crowns, and teach that each king was entitled to a crown, but that one king wanted to have both, and so made war upon the other king. Teach that the king of Syria showed by this that he had a selfish heart, and that it was the same kind of selfishness which leads a boy or girl to get something to which they have no right. Illustrate by some simple anecdote.

THE LESSON THOUGHT. Print "Elisha" on the board. Let children tell what they can about the great prophet. Show that though Elisha was not a soldier, God could use him to help his country. Pin up paper sword and also a heart, teaching that Elisha did not need to use a sword because he had a heart which believed God and went to him for help. Tell how the king of Syria found out that Elisha was the one whom he must defeat before he could capture the king of Israel, and sent a great army with horses and chariots to Dothan where Elisha was, and surrounded the city. He did not know that a greater host than his was around Elisha. Give the conversation between Elisha and his servant, and the result when the servant's eye of faith was opened. Show that the Syrian army could not take God's prophet, because God had him in his care, and that no host of sin can touch us if we are God's children and depending upon him for safe keeping. Tell the remainder of the story, dwelling upon the kind treatment the Syrians received through Elisha's advice, and the result, showing from this that a kind, trustful heart is far more powerful than the sharpest sword can be.

THE LESSON APPLIED. Show that Elisha could see the horses and chariots of fire about him, because he had faith in God. So we shall feel safe in the protection of our Father, if we have faith. Real faith opens the eyes of the soul so that we see God's hand leading us, his eye looking at us, his arm stretched out to ward off danger. Read Psa. 91. 11; 41. 1. How could Elisha have faith? Because he was obeying God. Teach that the obedient child can easily believe in his father's love and care. Day and night, walking, running, sitting still, God's angels are around us.

#### Blackboard.

BY J. B. PHIPPS, ESQ.




EXPLANATION. This sketch represents the walls of the city of Dothan and the mountains near. On the wall is *Faith*, represented by Elisha, and *Doubt*, in the person of his servant. Faith looks across the valley of danger, and sees the help of God for the defense of Dothan, but Doubt sees nothing but danger. Bring out the points of the lesson by questions, in review.

APPLICATION. The insight of faith. Earthly eyes see only earthly things; faith looks beyond to the divine.

COLORS. Draw the wall with white or brown chalk, the mountains with blue, the letters in bright colors, red or yellow.

I NEED NEVER FEAR,
GOD IS EVER NEAR.

SUGGESTION. Another blackboard lesson may be made by drawing in the center of the board an eye. Taking that for your subject, speak of Elisha's sight, the servant's eyes, and the blinded sight of the Syrians. Then take the subject of revealed sight, or the opened eyes of the servant and the Syrians. Compare with spiritual blindness of a sinner, and the new sight of a converted person.

B. C. 885.] LESSON II. THE FAMINE IN SAMARIA. [Oct. 11.

**2 Kings 7. 1-17.** [*Commit to memory verses* 14-16.]

1 Then E-li'sha said, Hear ye the word of the LORD; Thus saith the LORD, To-morrow about this time *shall* a measure of fine flour *be sold* for a shekel, and two measures of barley for a shekel, in the gate of Sa-ma'ri-a.

2 Then a lord on whose hand the king leaned answered the man of God, and said, Behold, *if* the LORD would make windows in heaven, might this thing be? And he said, Behold, thou shalt see *it* with thine eyes, but shalt not eat thereof.

3 And there were four leprous men at the entering in of the gate: and they said one to another, Why sit we here until we die?

4 If we say, We will enter into the city, then the famine *is* in the city, and we shall die there; and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syr'i-ans: if they save us alive, we shall live; and if they kill us, we shall but die.

5 And they rose up in the twilight, to go unto the camp of the Syr'i-ans: and when they were come to the uttermost part of the camp of Syr'i-a, behold, *there was* no man there.

6 For the LORD had made the host of the Syr'i-ans to hear a noise of chariots, and a noise of horses, *even* the noise of a great host: and they said one to another, Lo, the king of Is'ra-el hath hired against us the kings of the Hit'tites, and the kings of the E-gyp'tians, to come upon us.

7 Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it *was*, and fled for their life.

8 And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid *it*; and came again, and entered into another tent, and carried thence *also*, and went and hid it.

9 Then they said one to another, We do not well; this day *is* a day of good tidings, and we hold our peace; if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household.

10 So they came and called unto the porter of the city: and they told them, saying, We came to the camp of the Syr'i-ans, and, behold, *there was* no man there, neither voice of man, but horses tied, and asses tied, and the tents as they *were*.

11 And he called the porters; and they told *it* to the king's house within.

12 And the king arose in the night, and said unto his servants, I will now show you what the Syr'i-ans have done to us. They know that we *be* hungry; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city.

13 And one of his servants answered and said, Let *some* take, I pray thee, five of the horses that remain, which are left in the city, (behold, they *are* as all the multitude of Is'ra-el that are left in it; behold, I *say*, they *are* even as all the multitude of the Is'ra-el-ites that are consumed:) and let us send and see.

14 They took therefore two chariot horses; and the king sent after the host of the Syr'i-ans, saying, Go and see.

15 And they went after them unto Jor'dan: and, lo, all the way *was* full of garments and vessels, which the Syr'i-ans had cast away in their haste. And the messengers returned, and told the king.

16 And the people went out, and spoiled the tents of the Syr'i-ans. So a measure of fine flour was *sold* for a shekel, and two measures of barley for a shekel, according to the word of the LORD.

17 And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him.

### General Statement.

For more than a century there was a struggle between Syria and Israel for the supremacy of the lands along the Lebanon range. At one time Ben-hadad, the king of Syria, gathered all his forces, and besieged the city of Samaria, hoping by one victory to end the long war. The siege was so close that no food could be brought into the city, which suffered all the horrors of famine. The most disgusting food was sold at the price of luxuries, and at last even mothers slew their own children, and ate their flesh. Elisha the prophet had counseled resistance to Syria, and as the city was more and more helpless, he was held responsible for its sufferings. At last the king decided to submit to what seemed inevitable, and as a preliminary to the surrender ordered that Elisha should be put to death. At the instant when the king came into his presence, the man of God uttered a prophecy that within one day food should be plenty and cheap in the city. It seemed impossible that such a promise could come to pass, and a nobleman at the king's side showed his contempt for the prophet's word. He received the ominous answer that though his eyes should see the plenty, his tongue should not taste it. That very evening the strange prediction was accomplished. The besieging host heard, or thought they heard, the sound of a coming army. A panic seized them, and they fled, leaving their camp and equipage, and made their way down the ravine toward the Jordan and the rivers of Damascus. By morning of the next day there was bread enough and to spare, and in the gate of Samaria a famished and hollow-eyed throng crowded together for the welcome food. One man perished in the press, the unbelieving lord who had doubted the word of the prophet. Thus was Samaria rescued, and God's word fulfilled.

### Explanatory and Practical Notes.

**Verse 1. Then Elisha said.** This was when the city of Samaria was beseiged by Syrians, and at the lowest state of starvation. See the closing verses of the last chapter. **Hear ye the word of the Lord.** This was addressed to the king and nobles of Samaria. **To-morrow about this time.** Such a change of affairs, in so short a time, seemed absolutely incredible. (1) *But nothing is impossible with God, and nothing is too great for God's people to expect.* **A measure of fine flour.** Literally, a *seah*; about a peck and a half in size. **For a shekel.** A little more than fifty cents. A great change this, from the condition in which mothers slew and ate their own children. **In the gate.** The open space around the gate was the public market of the city. (2) *God is often nearer than men think.*

**2. Then the Lord.** Rev. Ver., "the captain." Literally, "the third man," one of the highest officers of state. **On whose hand.** This shows that the nobleman was one of the most intimate friends of the king. **Windows in heaven.** Sneering at the idea, as if it were to be a flood of flour falling from the sky. **Thou shalt see it ... but.** So, says Bishop Patrick, will it be hereafter, when unbelievers see others entering into eternal life, and themselves shut out. (3) *The scoffer against God suffers special condemnation.*

**3. Four leprous men.** Just such lepers as may be seen around the gates of many Oriental cities at the present time. **At the entering in.** Not allowed to enter the city, and compelled to herd together as outcasts without the wall. **Why sit we here and die?** At best they were beggars, dependent upon alms; and now in a starving city receiving nothing.

**4. The famine is in the city.** The siege had been so long that all the food was consumed, and the people were famished. **Unto the host of the Syrians.** The Syrians were the rivals of the Israelites for the control of the lands from the Euphrates to the Nile, and wars were almost constant between them. **If they save us.** There was but a faint hope of this, for the slaughter of captives was almost universal among Oriental nations. **We shall but die.** As if death were the end of life; while in fact it is but the beginning. To such wretched beings we might suppose death would be welcome; but even the most wretched cling to life.

**5. They rose up.** The hope of saving their lives induced them to cross the intervening space between the city and the Syrian camp. **The uttermost part.** Not the part farthest from the city, but that nearest to it. **There was no man.** Ancient armies were not gen-

erally disciplined, and did not have the systematic arrangement of sentinels of modern times. There are many instances of enemies penetrating to the very center of a camp without detection.

**6. The Lord had made.** It is not necessary to suppose that this was a miracle. Such panics, caused either by distant thunder, or imaginary noises, have caused the flight of many armies. **The kings of the Hittites.** These were a powerful nation, often named in the Assyrian inscriptions, inhabiting the Anti-Lebanon mountains north of Palestine. **Kings of the Egyptians.** The people on the south-west of Palestine. **To come upon us.** They imagined that from the north and the south a powerful confederation was formed against them, threatening them on both sides. (4) *How often our terrors are the creation of our imagination!* (5) *There are fears of coming judgment which are real, and from which sinners should betake themselves to God for safety.*

**7. They arose and fled.** It was not a retreat, but a silent flight, each man caring for himself. **Left their tents.** Not daring to wait long enough to take them down. **Their horses and their asses.** So that the noise made by the tied animals would make the camp seem inhabited. **Fled for their life.** According to Herodotus, Darius the king of Persia fled in precisely the same manner from Scythia, leaving all his beasts of burden.

**8. These lepers.** They might be taken as illustrations of those tainted with the leprosy of sin, enjoying the good things of earth, but remaining lepers still, and with all their pleasure only hasting toward a leper's death. **Went and hid it.** To keep for time of need. (6) *How much more careful are men to provide for the temporal life than the spiritual!*

**9, 10. If we tarry... some mischief will come.** Either by the return of the Syrians, who might be in ambush, or by their being found out and punished by the rulers of Samaria for their selfish conduct while their city was starving. **Called the porter.** This means, not an individual, but the body of men in charge of the gates. **We came to the camp.** In ancient and also in modern encampments in the East, the tents are in the center, and the beasts of burden are arranged around them as a defense.

**11, 12. He called the porters.** That is, the soldier on guard called them. **The king.** This was probably Jehoram, the son of Ahab, a less able sovereign than his father, but more friendly to the prophets. Read this in connection with the previous chapter, and note how his moods varied from hope to despair, and from kindness to cruelty and injustice. Even now, after the promise of Elisha, he was inclined to look on the dark side and distrust God's help. **I will now show you.** His thought was that the Syrians were lying in wait to seize the city while the people were plundering the camp. (7) *How unwilling are many to see God's hand, even when they possess his promises!*

**13, 14. One of his servants.** Who was wiser than his master. **Five of the horses.** The suggestion is, that five horsemen shall go out and investigate. If they perish, their fate will be no worse than that of the rest of the people; and the news may prove to be true. **Two chariot horses.** The Rev. Ver. is more correct, "two chariots with horses." Cavalry riders were unknown in the East at that time. The chariots may have had either two or three horses each.

**15. They went after them.** They followed in the track of the flying host, which was marked by the baggage thrown away along the road. The way was northeast from Samaria, crossing the Jordan thirty-five miles away. **Cast away.** (8) *In the race for eternal life, let us count every thing as of small value compared with the soul.*

**16. The people went out.** As soon as the flight of the Syrians was confirmed. **Spoiled the tents.** Helped themselves to whatever was needed out of the abundant plunder. **So a measure,** etc. For the explanation of "measure" and "shekel," see note on verse 1.

**17. The king appointed.** The charge of the gate, perhaps the only gate of the city, was an important trust, and given to one in whom the king had full confidence. **The people trode upon him.** Two crowds met in the narrow gate-way, of people going out after the booty, and of people returning with it. In the rush the ruler of the gate was trampled to death. **As the man of God had said.** Thus was the seal of truth given to the prophetic word.

### HOME READINGS.

*M.* Famine in Samaria. 2 Kings 7. 1-17.
*Tu.* Suffering in famine. 2 Kings 6. 24-33.
*W.* Famine in Egypt. Gen. 41. 46-57.
*Th.* Good result of the famine. Gen. 43. 1-34.
*F.* Possible with God. Luke 18. 17-30.
*S.* God's great power. Jer. 32. 26-35.
**S.** God's providing care. Matt. 6. 24-34.

### GOLDEN TEXT.

**The things which are impossible with men are possible with God.** Luke 18. 27.

### LESSON HYMN. C. M.

*Hymnal, No.* 161.

God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face.

Blind unbelief is sure to err,
And scan his work in vain;
God is his own interpreter,
And he will make it plain.

**TIME.**—B. C. 885.

**PLACE.**—The city of Samaria, besieged by the Syrians.

**RULERS.**—See Lesson I.

**CONNECTING LINK.**—When Samaria was besieged by the Syrians so closely that its people were starving, Elisha delivered the prophecy at the opening of the lesson. Read 2 Kings 6. 24-33.

DOCTRINAL SUGGESTION.—The omnipotence of God.

### QUESTIONS FOR SENIOR STUDENTS.

**1. Doubt,** v. 1, 2.
Who was the skeptic?
What word of God did he question?
Why did it seem doubtful to him?
What did Elisha tell him?

**2. Despair,** v. 3, 4.
Why were the lepers outside?
What was their desperate strait?
What did they propose?

**3. Discovery,** v. 5-15.
What did they find in the camp?
What had caused the flight?
What did the lepers do at first?
Why was this reconsidered?
Of what stratagem was the king fearful?
What plan was adopted?

**4. Death,** v. 16, 17.
How was God's word verified?
How did the skeptic see and not eat of the plenty?

#### Practical Teachings.

Where in this lesson do we learn—
1. That God's word is sure?
2. That all things are possible with God?
3. That unbelief is displeasing to the Lord?

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

**1. Doubt,** v. 1, 2.
What promise of plenty did Elisha give?
Who doubted him?
How did he express his doubt?
What assurance did Elisha give him?

**2. Despair,** v. 3, 4.
Who were without the city gate?
What made them despair?
What proposal did they make?

**3. Discovery,** v. 5-15.
When did the lepers start for the camp?
What discovery was made?

How had the Syrians been ruled ?
What did the lepers do in the camp ?
What did they finally decide to do ?
What stratagem did the king suspect ?
What counsel was given him by a servant ?
How was the matter tested ?
What did the scouts find ?

**4. Death,** v. 16, 17.
What did the people do ?
What price did the spoil bring ?
How was Elisha's prophecy fulfilled ?

### Teachings of the Lesson.

Where in this lesson are we taught—1. That nothing is impossible with God ? 2. That the servants of God are under divine protection ? 3. That doubt robs us of blessings ?

## QUESTIONS FOR YOUNGER SCHOLARS.

At another time what did the Syrian army do ? **They closed Samaria in on every side.**

What trouble did this bring upon the people ? **They became so hungry that the women ate their own children rather than starve.**

When they were in the greatest distress, what did Elisha tell them ? **"To-morrow food shall be plenty."**

Where ? **At the gate of Samaria.**

What did a man who heard this say ? **"If food could be poured from the windows in heaven, it could not be."** [Repeat the GOLDEN TEXT.]

What did Elisha tell him ? **"You shall see it with your own eyes, but shall not eat it."**

What did four lepers do for food ? **They went to the camp of the Syrians.**

When they came to the Syrian camp what did they find ? **Tents, horses, and chariots; but not a man.**

Where were the people ? **God had made them hear a noise, which so frightened them that they ran for their life.**

What did the lepers do ? **They ate all they wanted, and took all the gold and silver they could carry.**

Where did they go ? **To Samaria, and told the men on guard all about it.**

What did the king of Israel think ? **That the Syrians had hid themselves away, ready to spring upon them.**

What did he find ? **That they had really fled.**

What did the people do ? **They helped themselves to all the food they wanted.**

Where was the man who did not believe the promise ? **He had charge of the gate, and the crowd trode upon him and killed him.**

### Words with Little People.

There is nothing too hard for our God to do. The wind, sea, storm, disease, sin, Satan, death, and the grave are all in his power; and this great and mighty God "careth for you." He cares about all your little trials and temptation to sin, and he can *save* you *from them all.* There *are* places where the *dearest earthly* friends *cannot help,* but *never* a place where God cannot hear your whispered call, see even the look of your little upturned eye, or the raising of your little hand for help.

## THE LESSON CATECHISM.

[For the entire school.]

**1.** During the famine in Samaria, what did Elisha prophesy ? **A plenty on the morrow.**

**2.** What did the four leprous men find when they went to the Syrian camp ? **"No man there."**

**3.** What had the Lord made the Syrians to hear ? **"The noise of a great host."**

**4.** What did the leprous men do ? **Made it known to the king.**

**5.** When the people knew for a fact that the Syrians had fled, what came to pass ? **The word of the Lord was fulfilled.**

## TEXTS AT CHURCH.

*Morning Text*.....

*Evening Text*.....

## ANALYTICAL AND BIBLICAL OUTLINE.

### The Deliverance.

I. A DIVINE DELIVERANCE.
*Thus saith the Lord.* v. 1.
"Help, Lord....the faithful fail." Psa. 12. 1.
"If God be for us, who can be against us ?" Rom. 8. 31.

II. A SUDDEN DELIVERANCE.
*To-morrow about this time.* v. 1.
"One day....as a thousand years." 2 Pet. 3. 8.
"Impossible with men....possible with God." Luke 18. 27.

III. AN UNEXPECTED DELIVERANCE.
*If the Lord would make windows.* v. 2.
"Nothing too hard for thee." Jer. 32. 17.
"With God nothing shall be impossible." Luke 1. 37.

IV. A STRANGE DELIVERANCE.
*There were four leprous men.* v. 3.
"God hath chosen the weak things." 1 Cor. 1. 27.
"Out of the mouth of babes." Psa. 8. 2.

V. A COMPLETE DELIVERANCE.
*Spoiled the tents of the Syrians.* v. 16.
"Sing unto the Lord....triumphed gloriously." Exod. 15. 1.
"Salvation... *for* walls and bulwarks." Isa. 26. 1.

## THOUGHTS FOR YOUNG PEOPLE.

### The Power of God.

**1.** In the hour of deepest distress, when every other help fails, God's power shines out most clearly. v. 1.

**2.** He who lives in communion with God is calm and confident, while others are in terror. v. 1.

**3.** The power of God is unseen by the world, and ridiculed by the worldly-minded. v. 2.

**4.** Sometimes the weakest and most despised are the ones through whom God first shows his power. v. 3-5.

**5.** Those who have enjoyed God's mercies should hasten to tell others about them. v. 9.

**6.** Those who despise God's word are sure to suffer when God's power is revealed.

## English Teacher's Notes.

Walking the other day in the garden after a gale I came across a flower, the long slender stem of which had been broken by the force of the wind so that it drooped helplessly instead of lifting itself proudly to the sunshine. The blossom was as fresh and fair as ever, but I knew that very shortly it must wither and die, since it could no longer draw nourishment from the root. It was impossible to restore it again to the condition of the others round about. So with a green branch, severed from the parent tree; its foliage may remain green and fresh for a time, but eventually it must die, die of starvation, in spite of the light and air around it, because no more sap can reach it from below. Both flower and branch may be preserved in water for a time, but no human power can restore them, or keep them in life. The thing is impossible.

Our Golden Text for to-day speaks of "things that are impossible," that is, "impossible with men." And the passage for reading gives us an illustration of

*An impossible thing.* Instead of sending any

more companies of armed men into the camp of Israel, to surprise and capture the king, or the prophet Elisha, Ben-hadad, king of Syria, has come forth with his whole army, and surrounded Samaria, so that none can come out or go in. There are few things more terrible than a famine in a besieged city. Besides the numerous examples recorded in history, we have had an instance, on a large scale, in our own day, which may help the teacher to realize such a condition, and to make it more vivid to the class—the siege of Paris. When, in that city of pomp and luxury, a bit of mouldy bread was a treasure coveted by refined ladies and gentlemen, who would have dared to predict that within twenty-four hours the scarcity should be exchanged for plenty and cheapness? Such a thing was impossible. Yet the prediction of Elisha which meets us at the beginning of the passage was similar to this. With the food in the city all but exhausted, the hostile army surrounding it as with a wall of iron, and no ally of any kind making an attempt to help the besieged, the prophet of the Lord could calmly announce for the morrow "a measure of fine flour for a shekel, and two measures of barley for a shekel, in the gate of Samaria." The unbelieving sneer of the "lord on whose hand the king leaned" shows how utterly outside all human possibilities was such an announcement. But the passage shows us

*The impossible thing come to pass.* The gate of the city, instead of being closely shut against the enemy, stands wide open. There are crowds thronging in and out, not with weapons of war, but with food, and plenty is pouring in. Where is the Syrian army? Gone. And whence has food been procured so quickly? From the camp which they have deserted, and from the stores they have left untouched. Imagine the wonder, the joy, and, let us hope, the thanksgiving, for such a marvelous deliverance!

But let us ask

*How was the impossible thing made possible?* First, what caused the Syrians to depart? A strange noise and a sudden panic. Without stopping to care if their fears were well grounded, they fled helter-skelter, leaving every thing behind. Well might the people of Samaria have taken up the words of the psalm—words used by Queen Elizabeth after the destruction of the Spanish Armada—"It is the Lord's doing, and it is marvelous in our eyes!" But, secondly, how came they so quickly to reap the advantage of this deliverance? The Syrians might well be suspected of a maneuver to entice the Israelites out of their city, and we find the king did suspect them of it. As long as their camp remained standing it would hardly be supposed that they were far out of reach, or that the siege was actually raised. But God made use of four lepers to make it known that all danger was past, the city free, and plenty at hand. He used the weak and the outcast as messengers of life and peace. Stealing out of the city in very despair, as night was coming on, they discovered the departure of the besiegers, and brought back the good news to their fellow-citizens before the dawn. "The things that are impossible with men are possible with God."

Let us look at the thing which most widely and most deeply affects all men. We are told in Heb. 9. 27, that "it is appointed unto all men once to die, and after this the judgment." And what must be the outcome of this judgment? "In thy sight shall no man living be justified." Psa. 143. 2. It is impossible to escape judgment; impossible to escape condemnation. So that we may say, with the disciples of old: "Who then can be saved?"

*But the impossible thing has been made possible.* We read in the Scripture of "no condemnation," of "peace with God," of "eternal life." God has made a way by which he may be "just, and yet the justifier of him that believeth in Jesus." Rom. 3. 26. A deliverance, more wonderful than that of Samaria, has been accomplished for us.

Now notice three points in our story:

1. It was the most despairing ones—the lepers—who first found out and profited by the deliverance. The soul which really sees itself lost will be the first to accept the "salvation of God."

2. These lepers brought the good tidings to the others. Humble messengers! But they had a glad message, and had themselves proved the truth of it. Each one who has tested salvation may be a messenger to others.

3. It was only by faith that the citizens of Samaria gained the profit of the deliverance. Unbelief would have kept them fast shut up in the city. It was but weak faith that ventured forth, but it was enough.

One thought in conclusion. If God has accomplished this most impossible thing—my salvation—may I not expect from him the supply of all other needs, whether temporal or spiritual?

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## Bible Reading Lesson Analysis.

### The Famine in Samaria. 2 Kings 7. 1-17.

1. "The things which are impossible with men are possible with God." The doctrine of a victorious omnipotence. "Thus saith the Lord, if my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth." Jer. 33. 25; Luke 18. 27; 1. 37; Jer. 32. 17; Matt. 19. 26; Rom. 4. 21.

2. "Hear ye the word of the Lord." The wisdom and worth of such an exhortation. "Receive with meekness the ingrafted word, which is able to save your souls." James 1. 21, 23; Matt. 7. 21; 1 Peter 2. 2; John 1. 1, 14; 1 John 1. 1; Isa. 60. 19.

3. "Thus saith the Lord." God the spiritual and eternal can and does speak to man. "Those things which are revealed belong unto us." Deut. 29. 29; Isa. 40. 5, 53. 1; 1 Cor. 2. 10; Phil. 3. 15; 1 Peter 1. 5.

4. "A measure of fine flour shall be sold for a shekel." God administers discipline, but saves from disaster. "But will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10. 13; James 5. 11; Isa. 8. 10; 2 Peter 2. 9; Psa. 57. 1; 59. 16.

5. "If the Lord would make windows in heaven, might this thing be?" An expression of scornful unbelief. "I am in derision daily, every one mocketh me."

Jer. 20. 7, 8; 2 Peter 3. 3, 4; Acts 17. 32; Jude 18; 2 Kings 2. 23, 24.

6. "Thou shalt see it with thine eyes." God's revelations are demonstrations. "And my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." 1 Cor. 2. 4; 1 Thess. 1. 5; 2 Cor. 6. 6; Acts 15. 8; John 15. 26.

7. "But thou shalt not eat thereof." God's severity against sin. "I will punish the world for their evil, and the wicked for their iniquity." Isa. 13. 11; Jer. 16. 18; 1 Kings 16. 2; Deut. 25. 16; Gal. 3. 10.

8. "There were four leprous men at the entering in of the gate." The legal station of these unfortunates. "He is unclean; he shall dwell alone; without the camp shall his habitation be." Lev. 13. 46; Num. 5. 2; Deut. 24. 8, 9; 2 Chron. 26. 21; Luke 17. 12.

9. "We shall die there." Contrast their despair with victorious trust in God. "I am persuaded that he is able to keep that which I have committed unto him." 2 Tim. 1. 12; Dan. 3. 28; 1 Peter 5. 7; Psa. 32. 10; 91. 3-7.

10. "If they save us alive, we shall live," etc. This was despair: note the beauty and comfort of perfect confidence in providence. "For the Lord shall be thy confidence, and shall keep thy foot from being taken." Prov. 3. 26; Neh. 9. 6; Psa. 104. 7, 8; Matt. 6. 26; Prov. 21. 30.

11. "The Lord made the host of the Syrians to hear a noise of chariots," etc. God does in his own way interfere in the ways of men. "Behold, I will send a blast upon him, and he shall hear a rumor, and shall return to his own land." 2 Kings 19. 7; Jer. 51. 1; 2 Sam. 5. 24; Lev. 26. 36; Job 15. 21.

12. "Fled for their life." Jehovah as a victorious warrior. "Thou stretchest out thy right hand, the earth swallowed them." Exod. 15. 10-12; Deut. 7. 23; 20. 4; Josh. 10. 10; 2 Chron. 24. 24.

13. "And went and hid it." Not for self alone are we commanded to labor, but as well for our fellow-men. "Thou shalt love thy neighbor as thyself; I am the Lord." Lev. 19. 18; Luke 10. 36, 37; Jas. 2. 8; Mal. 1. 10; Isa. 56. 11.

14. "That we may go and tell." First experience a fact, and then report it, is God's order. "When thou art converted, strengthen thy brethren." Luke 22. 32; Psa. 51. 8-13; John 21. 15-17; Prov. 13. 16; John 3. 11.

15. "We do not well." Conscience never fails to do its duty. "And it came to pass afterward, that David s heart smote him, because he had cut off Saul's skirt." 1 Sam. 24. 5; 2 Sam. 24. 10; 1 John 3. 20, 21; Matt. 27. 3; Luke 9. 7.

16. "So they came." Duty should be promptly done at any cost of self-denial. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. 15. 22; Psa. 119. 60; Matt. 5. 25; Luke 13. 25; Eccl. 12. 1.

17. "I will now show you what the Syrians have done to us." The tactics of providence are neither uniform nor explicable. "Then ye shall rise up from the ambush, and seize upon the city." Josh. 8. 3-19; Psa. 73. 16; 77. 19; Rom. 11. 33; Job 11. 7; Isa. 40. 28.

18. "Let us send and see." Experience is the only adequate test of truth. "For I have learned by experience that the Lord hath blessed me." Gen. 30. 27; 39. 3, 5; Isa. 61. 9; Eccl. 1. 16; 2. 13; 12.

19. "According to the word of the Lord." As God pledges he will perform. "Not one thing hath failed of all the good things which the Lord your God spake concerning you." Josh. 23. 14; Tit. 1. 2; 1 Kings 8. 56; Deut. 32. 4; John 17. 17.

20 "And he died, as the man of God had said." God will never forget in his own way to administer justice. "Justice and judgment are the habitation of thy throne." Psa. 89. 14; 94. 23; Isa. 3. 11; Rom. 11. 20; Prov. 11. 31.

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## Berean Methods.

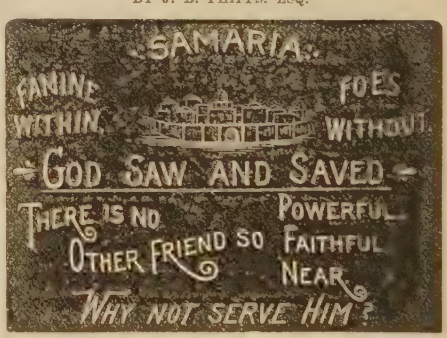
### Hints for the Teachers' Meeting and the Class.

After telling the story, draw forth its lessons. These may be of two classes, in the first place showing the divine side of the history; lessons about God's power, as shown in the Thoughts for Young People and the Analytical and Biblical Outline....Another side of the story is that showing types of character. 1. Take Elisha as representative of the man of God, calm in danger, confident, bold, trustful, because in communion with God....2. Take the unbelieving lord, the captain of the gate, as a type of the "agnostic," ignorant of God, believing only what he could see; show his spirit of contempt for spiritual realities, and his fate.... 3. Take the four lepers as types of the man of the world, having the disease of sin, and doomed to death, yet reveling in pleasures which last only for a season.... Take King Jehoram as representing the fickle-minded, variable nature, veering between doubt and trust, and easily losing confidence in God....To which class do *you* belong?

**References.** FREEMAN. Ver. 1: A "measure," 11; Market at the gate, 339. Ver. 2: Leaning on another, 337. Ver. 10: The porter, 283.

### Blackboard.

BY J. B. PHIPPS, ESQ.




DIRECTIONS. Near the top of the board draw a representation of Samaria with white chalk, and place the name above it in small letters. The words at each side draw quite large with red chalk, and shade them with yellow, which will make them more prominent. Make the other words in plain letters, avoiding as far as possible fanciful or artistic attempts. It is the truth conveyed by the words that should impress the school.

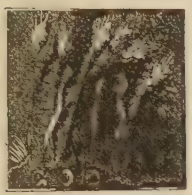
### Primary and Intermediate.

LESSON THOUGHT. *God Feeding Us.*

INTRODUCTORY. Recall, by the aid of the map used last Sunday, the teaching about the two kingdoms, etc. See if children can tell how the king of Israel treated the Syrians when he had them in his power. Tell how the ungrateful king of Syria made war upon Israel again after a few years, and shut up Samaria, the capital, so closely that no one could get out to buy food. See that children understand clearly what a famine is, and tell that though Elisha prayed for help the famine grew so

terrible that women killed and ate their babies. Then the king sent a messenger to kill Elisha because he had not been able to help them. Read the first verse of the lesson. Tell that the king himself followed the messenger to Elisha's door, and Elisha spoke these words to him. Explain their meaning, and tell that God told this to the prophet, and therefore Elisha knew that it was true.

FAITH AND UNBELIEF.



Show some heads of grain of some kind, and question about it, bringing out the thought that no power of ours can make wheat to grow. God is in the soil, in the sunshine, in the rain, or we should have no wheat. God puts the life into the seed and keeps it there, or we should have no wheat. Teach Golden Text, and show that we can have no life but from God. Elisha knew this, and so went to God to ask for food. This was faith. The king's officer looked to see what man could do, and therefore did not believe God's word spoken by Elisha. "Why," said he, "if God should open windows in heaven and pour down corn as he once poured down rain, food would not be so plenty as you say it will be!" Elisha said, "There will be food for you to see, but you will not eat it." Unbelief does not enjoy the good things God has provided.

GOD'S WORD ALWAYS TRUE.

Tell the story of the Syrians' fear and flight, leaving all their food and treasures behind. Elisha did not know how God would send this great supply of food, but he knew that he would send it. Those who question how God can keep his promises do not get much comfort from them. Tell that the officer who laughed at God's word died in the gate without eating any of the food because he did not believe God. Teach that God has given Jesus as the food for our souls. Without him we shall starve and die. With him we shall eat and live. Faith in God will help to take Jesus as our soul's food.

**Lesson Word-Pictures.**

Famine in Samaria! The streets of the city are pitiful with the hollow, cavernous eyes of the men and women there, with thin, husky, pleading voices, with frames shrunken to skeletons. All around the city are the hosts of Ben-hadad, and between those two millstones, famine and Ben-hadad, Samaria is squeezed harder and harder. And yet in the midst of Samaria, gaunt, haggard, beseeching, starving, dying, in defiance of Ben-hadad's power, a man dares to stand up and say that on the morrow plenty, and not famine, shall be in Samaria! See that sneer on the lip of that noble lord who hears the daring prophesy and derides it. How searching are the eyes of Elisha as he looks the sneerer through and through and says he shall see the wonderful plenty but not share in it! Four leprous men in their shanties at the entering in of the gate, four from whom Samaria recoils and yet who dare not flee to Ben-hadad, four lepers shrunken with famine and mutilated by disease! What will they do? Wonderful thing, a leper-reconnoissance is resolved upon to see how Ben-hadad may possibly feel toward the leper-class. Away from the gates they go, shuffling and hobbling along, leaning on one another, looking askance with timorous eyes, fearful lest some stray missile may reach them from city or camp, stumbling over the wrecks of war, hobbling on till just before them are the tents of the Syrians. It is "twilight"—they cannot see very plainly—but—are the Syrian tents—deserted? Lo, emptiness and stillness every-where! In amazement, the four leprous men stalk amid those forsaken tents. In some way, God had spoken, in awful tones, till the Syrians thought they caught the rumbling of chariot wheels, the beating of horses' hoofs, the tramp of armed columns. "The Israelites and their allies are at hand," thought the Syrians, and they fled in a confusing panic. Their silent, empty tents the lepers found, while here and there were wandering horses and asses abruptly abandoned by their masters. A whole camp to themselves! O what happy leprous men! Four kings could not have been happier or grander. Before, the lepers were forbidden to touch either furniture or clothing belonging to another. Now they could roll on the soft, luxurious couches at will. They scramble after the dishes of food, and shout as they lift the richly carved vessels to their infected lips. What jolly rioters! They seize silver and gold and costly raiment and hide it. A whole camp theirs! But—what of those in hungry Samaria? They must tell those in the city. "Ho, ho!" they bawl before the city gate, and give the secret to the keeper. The king is roused. He rubs open his drowsy eyes. He declares it all a hoax, but messengers find the road-way to the Jordan strewn with the signs of the Syrians' flight. And then what a hungry, frenzied, insane rush there is through Samaria's gate! Down before it goes that lord who had sneered at Elisha, and his dead body is the pitiful sign that Samaria's faming is over and plenty's reign begun.

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**B. C. 884.] LESSON III. JEHU'S FALSE ZEAL. [Oct. 18.**

**2 Kings 10. 15-31.** [*Commit to memory verses* 28-31.]

15 And when he was departed thence, he lighted on Je-hon'a-dab the son of Re'chab *coming* to meet him: and he saluted him, and said to him, Is thine heart right, as my heart *is* with thy heart? And Je-hon'a-dab answered, It is. If it be, give *me* thine hand. And he gave *him* his hand; and he took him up to him into the chariot.

16 And he said, Come with me, and see my zeal for the LORD. So they made him ride in his chariot.

17 And when he came to Sa-ma'ri-a, he slew all that remained unto A'hab in Sa-ma'ri-a, till he had destroyed him, according to the saying of the LORD, which he spake to E-li'jah.

18 And Je'hu gathered all the people together, and said unto them, A'hab served Ba'al a little; *but* Je'hu shall serve him much.

19 Now therefore call unto me all the prophets of Ba'al, all his servants, and all his priests; let none be wanting: for I have a great sacrifice *to do* to Ba'al; whosoever shall be wanting, he shall not live. But Je'hu did *it* in subtilty, to the intent that he might destroy the worshipers of Ba'al.

20 And Je'hu said, Proclaim a solemn assembly for Ba'al. And they proclaimed *it*.

21 And Je'hu sent through all Is'ra-el: and all the worshipers of Ba'al came, so that there was not a man left that came not. And they came into the house of Ba'al; and the house of Ba'al was full from one end to another.

22 And he said unto him that *was* over the vestry, Bring forth vestments for all the worshipers of Ba'al. And he brought them forth vestments.

23 And Je'hu went, and Je-hon'a-dab the son of Re'chab, into the house of Ba'al, and said unto the worshipers of Ba'al, Search, and look that there be here with you none of the servants of the LORD, but the worshipers of Ba'al only.

24 And when they went in to offer sacrifices and burnt-offerings, Je'hu appointed fourscore men without, and said, *If* any of the men whom I have brought into your hands escape, *he that letteth him go*, his life *shall be* for the life of him.

25 And it came to pass, as soon as he had made an end of offering the burnt-offering, that Je'hu said to the guard and to the captains, Go in, *and* slay them; let none come forth. And they smote them with the edge of the sword; and the guard and the captains cast *them* out, and went to the city of the house of Ba'al.

26 And they brought forth the images out of the house of Ba'al, and burned them.

27 And they brake down the image of Ba'al, and brake down the house of Ba'al, and made it a draught house unto this day.

28 Thus Je'hu destroyed Ba'al out of Is'ra-el.

29 Howbeit, *from* the sins of Jer'o-bo'am the son of Ne'bat, who made Is'ra-el to sin, Je'hu departed not from after them, *to wit*, the golden calves that *were* in Beth-el, and that *were* in Dan.

30 And the LORD said unto Je'hu, Because thou hast done well in executing *that which is* right in mine eyes, *and* hast done unto the house of A'hab according to all that *was* in mine heart, thy children of the fourth *generation* shall sit on the throne of Is'ra-el.

31 But Je'hu took no heed to walk in the law of the LORD God of Is'ra-el with all his heart: for he departed not from the sins of Jer'o-bo'am, which made Is'ra-el to sin.

### General Statement.

The house of Omri sat upon the throne of Israel for fifty years, and, though the successors of Ahab were less wicked than their father, yet the whole influence of the family was corrupting and idolatrous. The worship of Baal never recovered from the blow inflicted by Elijah on Mount Carmel, but it was still patronized by the court and the nobles. Elisha and the prophets were working against its influence, and its power was in a measure broken over the people. The hour of its doom came at last, and came suddenly, though without doubt the preparation had been carefully made for the revolution. The man of the hour was Jehu, the captain of the host, around whose name the army was ready to rally. He was a man of energy, of purpose, of iron will, of prompt decision and quick execution. Years before, he was riding behind King Ahab, on that day when in the vineyard of murdered Naboth the king met the prophet Elijah and heard his doom. Little did Jehu then dream that he was destined to be the instrument for accomplishing the sentence. But one day a prophet came into his presence, anointed him king, and left him to work out his own plans. An hour more, and Jehu was riding like the wind toward Samaria; a few days, and the throne of Jehoram had fallen in the dust, Jezebel was the prey of dogs, the family of Ahab had been slaughtered, and Jehu was the undisputed king of the ten tribes. As the religion of Baal had been favored by the house of Ahab, Jehu's throne would be insecure while Baal's priests were living. At one stroke, treacherous and cruel, he swept them down, destroyed the temple of Baal, and eradicated the vile system from the land. Yet Jehu was a politician, and not a man of God. He stopped half-way in his reform, and never brought his kingdom wholly into the service of Jehovah. Hence his work was but transient in its effect, and only postponed for a season the day of Israel's fall.

### Explanatory and Practical Notes.

**Verse 15. Departed thence.** Jehu, who was just returning from the slaughter of Ahab's sons. **Jehonadab the son of Rechab.** This was a remarkable man, an earnest worshiper of God, and the founder of a clan, the Rechabites, who under his orders avoided all wine, and did not cultivate the ground, nor live in villages. An event in the history of his descendants three hundred years later is related in Jer. 35. They are believed still to be in existence as a separate people. **He saluted him.** Jehu was desirous of obtaining the sanction and influence of this distinguished leader, who was known as a servant of Jehovah. **Is thine heart right?** The meaning is, "Are you with me in these reforms which I propose to carry out? Can we work together?" **Jehonadab answered.** Jehonadab's answer has been translated more precisely, "It is, yea, it is; give me thy hand;" a hearty indorsement and assurance of co-operation. **Took him up.** In his public entrance into Samaria it was a substantial benefit to Jehu to have by his side one whose reputation was so high and whose influence was so great among the people as Jehonadab.

**16. See my zeal.** A genuine zeal for God does not need to advertise itself; but Jehu's zeal was more for himself than for any higher power or principle. His aim was to become master of Israel, and to destroy every party that stood in his way. He favored the worship of Jehovah, because it was for his interest to do so, not because of deep conviction. (1) *God uses the ambition and selfishness of men to further the interests of his cause.*

**17. He slew all that remained unto Ahab.** All the members of his family and the leaders of his party. Such wholesale massacres have generally accompanied revolutions in Oriental lands. Indeed, until the present century, it was the custom of the sultan of Turkey on coming to the throne to order the execution of all his own relatives who might become his rivals. **The saying of the Lord.** Spoken by Elijah at the time of Naboth's murder 1 Kings 21. 17–19. (2) *See how sure are God's warnings, and can we not trust his promises?*

**18. Jehu gathered all the people.** He saw that the foreign idolatry was identified with the house of Ahab, and while it existed, his own throne could not be secure; as a patriot he may have disliked Baalism because it was Zidonian in origin; and he may also have realized the moral evils of a degrading idolatrous worship. But from whatever motive, he resolved to eradicate the service of Baal out of Israel. **Jehu shall serve him much.** In order to accomplish his purpose, hypocrisy seemed necessary; but that did not make it right in the sight of God.

**19. The prophets of Baal.** These were perhaps somewhat like the dervishes of the Mohammedan worship. **His servants.** Those who were recognized as the leaders in the new religion. **His priests.** The men who conducted the services of sacrifice and worship. **A great sacrifice....to Baal.** We do not know what were the rites of this form of idolatry, but they were accompanied with gross sensuality among the worshipers. **Jehu did it in subtilty.** His aim was not worship, but slaughter, and God's cause is not helped by bloody instruments. (3) *God wants pure men to carry on his work.*

**20, 21. A solemn assembly.** This was expected to be a great gathering from all parts of the land, like the annual feasts to the Lord in Jerusalem; or like the *melas* in India, which are often attended by half a million people. **There was not a man left.** His purpose was to gather all together, so that all might be annihilated at one blow. **The house of Baal.** The ancient temples were surrounded by vast courts open to the sky, in which many thousand people could find room. This temple with its adjoining buildings for the priests occupied a ward in the city of Samaria.

**22. Over the vestry.** The robe-chamber of the temple, in which garments for use in the worship of Baal were kept. **Bring forth vestments.** Each worshiper was furnished with a robe or a scarf, which was used only in the service and then returned. Jehu's aim was to have the worshipers easily identified by his guards. (4) *The best dress for worship is a pure and holy life.*

**23. Jehu went, and Jehonadab.** The stern and uncompromising sectarian, Jehonadab, aided in these measures. **Search and look.** Jehu wished to appear very zealous for Baal; but in reality he aimed to avoid the slaughter of any follower of God. **The worshipers of Baal only.** In ancient times, the celebration of the "mysteries" of one religion was carefully guarded from all people of another worship, and transgression was punished with death. Hence, this command of Jehu would not cause suspicion among the Baalites. (5) *It is never safe for God's people to be among sinners.*

**24. Jehu appointed fourscore men.** Apparently a small number, but they were trained soldiers, fully armed, while their victims were defenseless; and a larger number would have excited remark. **His life shall be for the life.** He gave to these professional executioners the task of murdering the Baalites, and held them responsible for it.

**25. As soon as he had made an end.** Some authorities say that this means not the end, but the beginning, of the sacrifice; but the Revised Version makes no change in the text. **Offering the burnt-offering.** Not by his own hands, but through the priests of Baal. **They smote them.** A horrible butchery of thousands of men; yet their crimes doubtless deserved their punishment. **Cast them out.** Threw out the bodies, in order to make sure that no living persons were concealed among them. **The city of the house of Baal.** From the temple they proceeded to the section of the city surrounding it, which was set apart for the priests of Baal and Astarte.

**26, 27. Brought forth the images.** The Revised Version translates this "pillars." They may have been wooden obelisks containing inscriptions in honor of Baal. **The image of Baal.** This was probably the great stone idol in the center of the temple. **A draught house.** He made the place where the temple had stood a receptacle for the filth of the city.

**28. Thus Jehu destroyed Baal.** We notice that there is no word of condemnation, but on the contrary an apparent commendation, of these measures. The fact is that individual freedom of worship was not known in the ancient world, nor is it recognized in the Old Testament. The Israelites were as a nation worshipers of Jehovah, and idolatry was forbidden under penalty of death. It was not safe to allow the vices and immoralities of idol-worship; for the safety of the world was wrapped up in the purity of Israel. Hence Jehu's conduct, in its general aim, was thus far in accordance with the Old Testament standards. (6) *Let us be grateful that we live under the Gospel rather than the law.*

**29. From the sins of Jeroboam.** He had introduced the worship of the calves, which was a form of idolatry, though less debasing than Baalism. (7) *See how the evils of one age are reproduced centuries afterward.* **Who made Israel to sin.** This is the terrible epithet always attached to the name of Jeroboam. **Jehu departed not.** He was not a reformer, but a revolutionist. His aims were political, not religious. He destroyed Baalism because it stood in his way, and he failed to establish the true worship because it did not appear to be for his interest. **The golden calves.** The images set up as representing God to the sight of worshipers. **In Beth-el.** On the southern boundary of Israel, nine miles north of Jerusalem. **In Dan.** In the extreme north, near the sources of the Jordan.

**30. Thou hast done well.** Jehu had followed God's will in destroying the worship of Baal, and in putting to death the corrupt household of Ahab. **Thy children of the fourth generation.** Jehoahaz, Joash, Jeroboam II., and Zachariah, all descendants of Jehu, sat upon the throne. The first of these witnessed the kingdom at its lowest condition of weakness under Syria. The second and third raised Israel higher than it had been since the division. Under the last it fell into anarchy. The house of Jehu wore the crown for a hundred years. (8) *God rewards even worldly men who do his cause a service.*

**31. Jehu took no heed.** He was not a follower of God, but simply a destroyer of Baal. **In the law of the Lord.** (9) *There can be no true service of God which neglects his law.*

### HOME READINGS.

*M.* Jehu's false zeal. 2 Kings 10. 15–31.
*Tu.* Jehu anointed. 2 Kings 9. 1–10.
*W.* Jehu's reign. 2 Kings 9. 11–26.
*Th.* A zeal leading to death. 2 Kings 10. 1–14.
*F.* Pretended zeal. Matt. 23. 1–33.
*S.* Zeal, not according to knowledge. Rom. 10. 1–13.
**S.** The ungodly shall perish. Psa. 1. 1–6.

### GOLDEN TEXT.

**Blessed is the man that walketh not in the counsel of the ungodly.** Psa. 1. 1.

### LESSON HYMN. L. M.

*Hymnal, No.* 599.

Behold the Christian warrior stand
In all the armor of his God;
The Spirit's sword is in his hand,
His feet are with the Gospel shod;

In panoply of truth complete,
Salvation's helmet on his head;
With righteousness a breast-plate meet,
And faith's broad shield before him spread.

Undaunted to the field he goes:
Yet vain were skill and valor there,
Unless to foil his legion foes,
He takes the truest weapon, prayer.

**TIME.**—B. C. 884.

**PLACE.**—Samaria, the capital of Israel.

**RULERS AND EVENTS.**—Soon after the events of Lesson II revolutions took place in the Bible lands. Ben-hadad II. was slain by Hazael, his general, who became King of Syria. Jehu, a soldier, was anointed King of Israel by a prophet. He took the throne, and slew Jehoram and all Ahab's family. Athaliah, the mother of the king in Judah, also seized the royal power, and reigned for six years. Read 2 Kings 8 and 9.

DOCTRINAL SUGGESTION.—The wages of sin.

### QUESTIONS FOR SENIOR STUDENTS.

**1. Jehu's Zeal,** v. 15–28.
How did the king greet Jehonadab?
Why did he wish his company?
How did he execute God's word respecting Ahab?
What device did he employ to assemble the worshipers of Baal?
Was it justifiable?
What proclamation was made?
Why were servants of the Lord excluded from the temple?
How was the worship of Baal destroyed?

**2. Jehu's Sin,** v. 29–31.
Whose evil example did Jehu follow?
What form of idolatry did he permit?
How was he rewarded for the good he had done?
What motive led him into sin?

#### Practical Teachings.

Where in this lesson do we learn—

1. That in any good work it is wise to seek the aid of good men?
2. That the cause of God is not helped by fraud?
3. That zeal for righteousness may be vitiated by evil example?

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

**1. Jehu's Zeal,** v. 15–28.
Whom did Jehu meet?
What was the king's greeting?
What honor did he confer upon Jehonadab?
Of what did he ask him to be the witness?
What did Jehu do in Samaria?
What public avowal did he make to the people?
What assembly did he call?
For what avowed purpose was the call made?
For what real purpose?
Who came at the call?
What order was given as to dress?
What search was instituted?
What measures were taken to prevent escape?
What order was given to the captains?
How many priests escaped death?
What was done with the idol images?
How was the destruction completed?

**2. Jehu's Sin,** v. 29–31.
Whose sin did Jehu copy?
For what did the Lord commend Jehu?
Where did Jehu fail to please God?
How should service to God be rendered? Deut. 10. 12.

#### Teachings of the Lesson.

Where in this lesson do we see—

1. Zeal in obedience to divine command?
2. Divine commendation of faithful service?
3. Zeal without heart-service?

### QUESTIONS FOR YOUNGER SCHOLARS.

Did it please God to have Ahab's family keep on ruling the kingdom of Israel? **No; the time had now come to destroy them all.**
Who was anointed king? **Jehu, a bold soldier.**
What message did he send to him? **"Thus saith the Lord, Cut off the whole house of Ahab."**

What did Jehu and his soldiers do at once? **Slew Ahab's son and wicked Queen Jezebel.**

Riding in his chariot whom did Jehu meet? **A good man named Jehonadab.**

What did Jehu ask him? **"In the work I am to do, will you help me?"**

What did Jehonadab answer? **Yes; and then he got into the chariot with Jehu.**

Pretending he wanted to offer a great sacrifice to Baal, what did Jehu do? **Gathered every worshiper of Baal into the temple.**

As soon as he had made sure that only such were there, what did he do? **He called the soldiers, to kill every one.**

When they were slain, what was done? **Every idol was burned, the temple torn down, and there was no more Baal worship forever.**

Did Jehu then lead the people to the true God? **No; he bade them worship the golden calves.**

What did God say to Jehu? **"That for four ages his sons should be kings of Israel."**

Why not longer? **Because he had done well only in some things.** [Repeat the GOLDEN TEXT.]

### Words with Little People.

God knew that you could not walk in the way of the wicked and find heaven at the end of your journey, and so he sent you a Guide. His name is Jesus. He knows just the best and surest way his little lambs should walk in, to bring them safe into the heavenly fold. But sometimes the lambs do just as Jehu did, follow him *some* of the *way*. Don't you see, if we do this, we shall lose our Guide, and lose the way, too? Wont you ask Jesus to hold your little hand *tight*, and help you to walk close to him *every bit* of the way.

### THE LESSON CATECHISM.

[For the entire school.]

**1.** What did Jehu say concerning the worship of Baal? **"Jehu shall serve him much."**

**2.** In pursuance of this what did he do? **Proclaimed a great sacrifice to Baal.**

**3.** Was Jehu's heart in this? **"Jehu did it in subtilty."**

**4.** For what reason? **That he might destroy Baal's worshipers.**

**5.** What was the result of Jehu's plan of work? **"Jehu destroyed Baal out of Israel."**

### TEXTS AT CHURCH.

*Morning Text*.....

*Evening Text*.....

### ANALYTICAL AND BIBLICAL OUTLINE.

**Jehu's Zeal.**

I. AN OSTENTATIOUS ZEAL.
*See my zeal for the Lord.* v. 16.
"Let another man praise thee." Prov. 27. 2.
"They have their reward." Matt. 6. 2.

II. A MURDEROUS ZEAL.
*Slew all that remained unto Ahab.* v. 17.
"Thou shalt smite the house of Ahab." 2 Kings 9. 7.
"The wrath of man shall praise thee." Psa. 76. 10.

III. A HYPOCRITICAL ZEAL.
*Jehu shall serve him much.* v. 18.
"No man can serve two masters." Matt. 6. 24.
"Flattereth his neighbor spreadeth a net." Prov. 29. 5.

IV. AN UNCOMPROMISING ZEAL.
*Thus Jehu destroyed Baal.* v. 28.
"What agreement hath the temple.... idols." 2 Cor. 6. 16.
"Come out of her, my people." Rev. 18. 4.

V. AN IRRELIGIOUS ZEAL.
*Jehu took no heed.* v. 31.
"Seek ye first the kingdom of God." Matt. 6. 33.
"Godliness is profitable." 1 Tim. 4. 8.

### THOUGHTS FOR YOUNG PEOPLE.

**Jehu as an Example.**

**1.** Like Jehu, we should be uncompromising in our opposition to evil; but unlike Jehu, we should be gentle toward all, and cruel toward none. v. 17.

**2.** Like Jehu, we should be earnest in our zeal for God's cause; but unlike Jehu, we should not boast of it. v. 15.

**3.** Like Jehu, we should throw all the weight of our influence against sin and wrong-doing; but unlike Jehu, we should make no pretense of a religion in which we do not believe. v. 18, 19.

**4.** Like Jehu, we should be enemies of Baal; but unlike Jehu, we should also be true servants of God. v. 29.

**5.** Like Jehu, we should execute God's will; but unlike Jehu, we should love God with all our hearts. v. 30, 31.

### English Teacher's Notes.

TRAVELERS may journey some distance together, and yet have a very different aim and end in view. Their paths may be side by side, taking them through the same scenes, bringing them into the same company, so that it may appear as though they belonged one to another, and were in pursuit of one common object. But by and by the road may divide. Different ways may branch out, leading into different directions. And then it will be made clear which of these travelers are really of the same party and going to the same place. Those who have been long together may go off, one to the east, the other to the west, their paths diverging far apart and meeting no more.

Our passage to-day is about a traveler—one whom we meet on a good road in good company, and with a good aim in view. Let us notice these four things:

1. *The traveler.* It is Jehu, the son of Jehoshaphat, the son of Nimshi. We cannot say his start is a good one, for we see him first in the camp at Ramoth-gilead, one of the captives over the forces of Joram, king of Israel; and we learn from chapter 9. 25, that he had been in the service of Ahab before he was in that of Joram—two godless and wicked masters. In this beginning, however, Jehu forms a true picture of a traveler over the plains of this life. Not one of us can boast of our start, because all are born with sinful hearts, and bear witness, with the earliest dawn of intelligence, to the sinful nature within them. But the opportunity for better things came to Jehu. The call of God reached him and he accepted it.

2. *The road in which we find him.* He is driving toward Samaria. And what for? To complete the carrying out of the work with which the Lord had intrusted him. Part of this had already been accomplished, and Jehu would not pause until it was finished. The work is pointed out to us in chapter 9. 7. It was a work of judgment painful and terrible, a work only to be performed at the express command of Jehovah, who has said, "To me belongeth vengeance." Deut. 32. 35. The conclusion of it is related in detail in this passage. It required more pains and more time than that which had gone before, for the worshipers of Baal were scattered throughout the whole country. Jehu collected them by a stratagem, and having made sure of his victims, delivered them over to be slain, according to the ordinance of God. Deut. 17. 2, etc. In thus doing he was walking in the commandments of the Lord. And a good thing it is for any to be found thus walking. In keeping his commandments is "great reward." Psa. 19. 11.

3. *The company he was in.* His companion on the road to Samaria, and presumably still further, was Jehonadab the son of Rechab, probably a man who had a reputation for piety and integrity. He was carrying out the commission given through Elijah and Elisha. Chapter 9. 1–3; 1 Kings 19. 16, 17. And in the destruction of the Baal worshipers he was doing the same thing that Elijah had done. 1 Kings 18. 40. Thus all things looked fair with Jehu, even to

4. *The aim that lay before him.* What could this be, but the service and pleasure of Jehovah? It was in obedience to the Lord's call by his prophet that he had come forward. It was the Lord's will that vengeance should be executed upon the house of Ahab. It was the Lord's will that Baal-worship should be exterminated. Could all this have been done with any other aim, and in the pursuance of any other object? Was Jehu walking, of deliberate choice, in the ways of the Lord and in the company of his servants, or was it only that his path happened to lie for a time in that direction?

To answer this we have but to look where the road branched off. When the work of vengeance had been completed, and the worship of Baal put down, then the way divided. The path of obedience to the will of Jehovah led in one direction; the path of worldly ease and self-pleasing by the other. Had Jehu followed the first it would have brought him into conflict with the worship of the golden calves, and must have led him eventually to Jerusalem to keep the yearly feasts. For this he was not prepared. He "took no heed to walk in the law of the Lord God of Israel," he turned naturally into the path of ease and self-will. He does not seem to have taken any time for consideration; he simply walked straight toward the aim he had in view, without taking heed to the turn of the path.

Where then was the "zeal for the Lord," of which he boasted? It was counterfeit coin. It shone brightly enough for a time, but the gilt wore off and it appeared in its real nature—zeal for self. It was his own interest to exterminate the house of Ahab, that no pretender might rise up to dispute the throne with him. It was his own interest to get rid of the worshipers of Baal, who had been the friends and protégés of Jezebel. So far his own interest ran along side the commands of Jehovah, and his zeal might appear to be godly zeal. But the two went no farther together, and then Jehu's character came out in its true light.

I heard of a sad case once—a young school-girl, who made a fair profession of religion, to please the teacher to whom she was much attached, knowing all the while that she was acting a part. In later years, when nothing more made any impression on her, she confessed the sin of her early days. But there are other cases of young people walking apparently in the ways of God, and in the company of his servants, and hardly conscious that their aim is a wrong one, and their "zeal" a deception. The example of Jehu should be a warning. The Lord indeed rewarded his service, but as the service was but temporary, so was the reward, and his later years were sad and troublous. Verse 32, etc. If we would share the blessings, present or future, of God's redeemed ones, we must be, not only in their company, but actually of their number; choosing and following to the end the way of his commandments.

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## Bible Reading Lesson Analysis.

### Jehu's False Zeal. 2 Kings 10. 15-31.

1. "Blessed is the man that walketh not in the counsel of the ungodly." God's implied opinion of good advisers and pure social companions. "Only by pride cometh contention, but with the well advised is wisdom." Prov. 13. 10; Isa. 30. 1; Prov. 4. 14, 15; 1 Cor. 15. 33; Exod. 34. 12.

2. "When he was departed thence," ver. 15. On an errand of retributive providence. "And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness." Psa. 94. 23; Lev. 26. 18; Num. 26. 65; Luke 21. 32, 33; Isa. 13. 11.

3. "He lighted on Jehonadab," ver. 15. An instructive providence. "These are the Kenites that came of Hemath, the father of the house of Rechab." 1 Chron. 2. 55; Judges 1. 16; Jer. 35. 6–10, 18; Exod. 20. 12; Eph. 6. 2. 3.

4. "Is thine heart right?" ver. 15. The divine and supreme question of the ages inadvertently put. "Keep thy heart with all diligence, for out of it are the issues of life." Prov. 4. 23; Matt. 15. 18; Ezek. 36. 26; 1 Kings 8. 61; Rom. 14. 17.

5. "Give me thine hand," ver. 15. A pledge of co-operation and conformity. "And they gave their hands that they would put away their wives." Ezra 10. 19; 1 Chron. 29. 24; 2 Chron. 30. 8; Deut. 10. 12; Rom. 10. 21.

6. "See my zeal for the Lord," ver. 16. Real zeal for God is not thus boastful, but humble. "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." Prov. 27. 1; Isa. 10. 15; Jer. 9. 23; 1 Cor. 4. 7; 2 Cor. 10. 12.

7. "He slew all that remained unto Ahab," ver. 17. According to the prophetic announcement made sixteen years before. "Behold I will bring evil upon thee, and will take away thy posterity." 1 Kings 21. 17–24; Lam. 3. 39; 2 Chron. 22. 8; 2 Kings 9. 31–35.

8. "Jehu shall serve him much," ver. 18. A base lie to deceive and entrap the priests of the false religion. "Lying lips are abomination to the Lord, but they that deal truly are his delight." Prov. 12. 22; 1 Kings 22. 22; Prov. 17. 7; Psa. 62. 4; Hos. 4. 1, 2.

9. "Call unto me all the prophets of Baal," ver. 19. God never moved one of his servants to do a deed of treachery. "But the Lord is the true God, he is the living God, an everlasting king." Jer. 10. 10; John 17. 3; Psa. 25. 8; 92. 15; Matt. 5. 48.

10. "For I have a great sacrifice to do to Baal," ver. 19. God has never looked with favor upon treachery. "But the thing that David had done displeased the Lord." 2 Sam. 11. 27; 12; 3. 27, with 1 Kings 2. 5, 28; Matt. 26. 48; 27. 5.

11. "That he might destroy the worshipers of Baal," ver. 19. God can resolve to destroy, but never perfidiously. "A God of truth and without iniquity, just and right is he." Deut. 32. 4; Isa. 45. 21; Deut. 20. 16-18; 2 Kings 5. 1; Exod. 22. 24.

12. "Proclaim a solemn assembly for Baal," ver. 20. Bow to God's opinion of a deceiver and of deception. "The Lord will abhor the bloody and deceitful man."

Psa. 5. 6; Jer. 17. 9; Prov. 24. 28; 1 Pet. 3. 10; 2 Tim. 3. 13.

13. "And Jehu sent through all Israel," ver. 21. Zealous to destroy wickedness, but not to construct righteousness. "I put on righteousness and it clothed me." Job 29. 14; Isa. 61. 10; Eph. 6. 14; Rom. 3. 20; 9. 31, 32; 10. 3.

14. "His life shall be for the life of him," ver. 24. The divine mind on the subject of cruelty. "For false witnesses are risen up against me, and such as breathe out cruelty." Psa. 27. 12; 55. 23; Ezek. 18. 18; 2 Kings 3. 27; 15. 16; 2 Chron. 21. 4.

15. "Go in, and slay them," ver. 25. A good result may be gained by bad means. "And sold Joseph to the Ishmaelites for twenty pieces of silver; and they brought Joseph into Egypt." Gen. 37. 20; Matt. 18. 7; 26.50; Luke 17. 1; Jude 11.

16. "They smote them with the edge of the sword," ver. 25. This was worthy, though in the spirit of the executioner unlawfully administered, judicial providence. "And their carcasses will I give to be meat for the fowls of the heaven, and for the beasts of the earth." Jer. 19. 7; Deut. 29. 20; 2 Kings 22. 17; Exod. 9. 14–16; Job 31. 3.

17. "Thus Jehu destroyed Baal out of Israel," ver. 28. The destiny of sin is ultimate extirpation from the earth. "For they shall all know me, from the least of them unto the greatest of them, saith the Lord." Jer. 31. 34; Heb. 8. 11; Psa. 72. 8; 89. 25, 36; Zech. 9. 10; Phil. 2. 9, 11.

18. "Jehu departed not from after them," ver. 29. He proposed to worship Jehovah for political reasons, through the symbols employed by Jeroboam. "So did he in Beth-el, sacrificing unto the calves that he had made." 1 Kings 12. 26-33; Exod. 32. 4-7, with Psa. 106. 19, 20; Deut. 7. 25.

19. "And the Lord said unto Jehu," ver. 30. Not improbably through Elisha. "I have also spoken by the prophets." Hosea 12. 10; 2 Kings 17. 13, 14; Heb. 1. 1; Num. 12. 6, 8; Isa. 44. 26.

20. "According to all that was in mine heart," ver. 30. Jehu, though in the use of unlawful means, did effectually accomplish Jehovah's special command. "And thou shalt smite the house of Ahab thy master." 2 Kings 9. 7; Isa. 10. 5, 6; Hab. 1. 6; Ezek. 36. 25; Eph. 1. 11.

21. "Thy child of the fourth generation shall sit on the throne of Israel," ver. 30. A temporal reward of unintelligent obedience; Jehu reigned in his children for one hundred years. "Thy sons shall sit on the throne of Israel unto the fourth generation. And so it came to pass." 2 Kings 15. 12; Exod. 23. 22; 1 Sam. 12. 14; Isa. 1. 19; Jer. 7. 23.

22. "Jehu departed not from the sins of Jeroboam," ver. 31. His obedience, though technically perfect, was selfish, politic, and not from the heart. "I command you this day to love the Lord your God, and to serve him with all your heart, and with all your soul." Deut. 11. 13; 26. 16; Matt. 22. 37; Eph. 6. 6; Psa. 66. 18.

## Berean Methods.

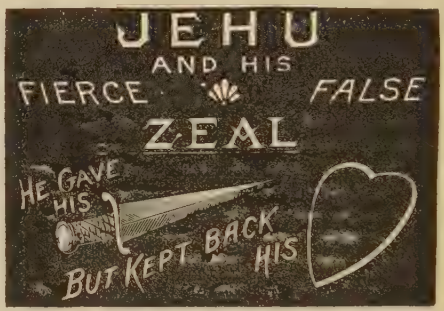
### Hints for the Teachers' Meeting and the Class.

The opening of this lesson would be a good opportunity to review the history of the kingdom from Jeroboam down to Jehu, very briefly, but enough to show the royal houses....Read carefully the chapter containing the account of Jehu's revolution, and find in it the conjoining of human and divine forces....Bring out the character of Jehu, and show how far his example is worthy of imitation, and how far it was wrong; right in promptness, energy, thoroughness, decision; wrong in selfishness, deceit, neglect of God....Show how "the wages of sin," the Doctrinal Suggestion of the lesson, receives illustration in the fate of the Baalites....Present the duties in which Jehu failed, serving God and loving God as the final application of the lesson.

**References.** FREEMAN. Ver. 22: Priestly robes, 344.

**Blackboard.**

BY J. B. PHIPPS, ESQ.




EXPLANATION. In reviewing the lesson speak of the difference between true and false zeal in God's service. Jehu gave his sword; he was fierce, and delighted in war, but he did not give his heart to God. Many a man would willingly fight for Christianity who will not live a peaceful life of love for Christ's sake. Gladly would many pay great sums of money to buy eternal life, but they will not follow in the humility of Christ's footsteps. God's truest soldier is he that will live every day for Christ.

### Primary and Intermediate.

LESSON THOUGHT. *The whole heart for God.*

INTRODUCING THE LESSON. Print "Ahab," "Jezebel," "Elijah," and "Elisha," on the board. Let different children tell each some one thing about one of these persons, and thus recall the wicked doings of Ahab and Jezebel, and God's displeasure with them. Tell that though Ahab was dead, his son was king of Israel, and he was wicked like his father. Jezebel was still living. Use a serpent as a symbol of sin. Its bite is death. The only safe way is to destroy it. God says it shall be destroyed. Teach that God has power to destroy sin, and that now the time had come to destroy the sinful house of Ahab. Show how their sins had been piling up for many years, and that a house built upon the sand, or a life full of wicked deeds, must fall at last.

THE LESSON TAUGHT. Show a flag, and talk about soldiers, their business, etc. Ask whom a soldier must follow, how much must he obey—the whole or a part of his captain's orders? Tell that Jehu was a soldier, brave and bold. He was a general in the army of Israel. Jehoram, Ahab's son, the king of Israel, was wounded in a battle with the Syrian king, and Elisha sent a son of the prophets to anoint him king in the place of Jehoram. Tell how he followed Jehoram, the wounded king, to Jezreel and killed him and Jezebel, with all the other members of Ahab's family that could be found. Then tell the story of the destruction of the Baal-worship, and teach that Jehu was doing what God wanted to have done, but that he did not do it in the right way. Read verse 31, and explain that Jehu pleased himself in doing these things—that he served

the Lord with part of his heart, and with the other part he served himself. Show why God asks for the whole heart. The old heart is full of sin. No part of it is or can be good. God has to give a new heart, and the heart he gives belongs to him.

THE LESSON APPLIED. Ask what weapon Jehu used, and tell that God has given us a better one, "the sword of the Spirit, which is the word of God." Every child can be a braver and better soldier than Jehu was. Every child can use this "sword," and do good service for the Captain Jesus, who is willing to obey all the words of the Captain. Teach that we cannot obey just when we choose, and yet be his soldiers. We must obey with the whole heart

**Lesson Word-Pictures.**

Why does the king accost Jehonadab so blithely? The dashing horses have been reined in; the swift-rolling chariot stopped; and extending his hand, he draws Jehonadab up to his side. "Come with me," he cries, triumphantly, "and see my zeal for the Lord." Away rush the horses of that furious driver, King Jehu. With a fierce clatter of hoofs and rattle of wheels, the king drives through Samaria's gateway. "I have a great sacrifice to do to Baal," he cries, after dealing with Ahab's house. Messengers go through the land. They rally the devotees of Baal. From the north, the south, from the hill-country, the plain, they flock unto the house of Baal, that is crowded with worshipers. Watch the preparations for worship, the vesting of the worshipers, the presentation of the sacrifices, the—but what has the deceitful king done? See that wall of men with bloody swords around the building. The smoke from the altar of offering still hovers in the air, when — hark! There is a rush through the doors. There is a trampling of merciless feet. Swords are brandished, and Baal's worshipers lie with white, silent faces on the pavement. Is such treachery "zeal" for God! Jehu is smiting the images of Baal, breaking down his house and expelling his worship from the land. But is Jehu's enthusiasm sincere? There are certain calves in the nation, dumb, inanimate, golden, and before these relics of Jeroboam's idolatry Jehu bows!

**B. C. 878.] LESSON IV. THE TEMPLE REPAIRED. [Oct. 25.**

**2 Kings 12. 1-15.** [*Commit to memory verses* 9–11.]

1 In the seventh year of Je'hu Je-ho'ash began to reign; and forty years reigned he in Je-ru'sa-lem. And his mother's name *was* Zib'i-ah of Be'er-she'ba.

2 And Je-ho'ash did *that which was* right in the sight of the LORD all his days wherein Je-hoi'a-da the priest instructed him.

3 But the high places were not taken away: the people still sacrificed and burnt incense in the high places.

4 And Je-ho'ash said to the priests, All the money of the dedicated things that is brought into the house of the LORD, *even* the money of every one that passeth *the account*, the money that every man is set at, *and* all the money that cometh into any man's heart to bring into the house of the LORD,

5 Let the priests take *it* to them, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach shall be found.

6 But it was *so*, *that* in the three and twentieth year of king Je-ho'ash the priests had not repaired the breaches of the house.

7 Then king Je-ho'ash called for Je-hoi'a-da the priest, and the *other* priests, and said unto them, Why repair ye not the breaches of the house? now therefore receive no *more* money of your acquaintance, but deliver it for the breaches of the house.

8 And the priests consented to receive no *more* money of the people, neither to repair the breaches of the house.

9 But Je-hoi'a-da the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the LORD: and the priests that kept the door put therein all the money *that was* brought into the house of the LORD.

10 And it was *so*, when they saw that *there was* much money in the chest, that the king's scribe and the high-priest came up, and they put up in bags, and told the money that was found in the house of the LORD.

11 And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the LORD: and they laid it out to the carpenters and builders, that wrought upon the house of the LORD,

12 And to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the LORD, and for all that was laid out for the house to repair *it*.

13 Howbeit there were not made for the house of the LORD bowls of silver, snuffers, basins, trumpets, any vessels of gold, or vessels of silver, of the money *that was* brought into the house of the LORD:

14 But they gave that to the workmen, and repaired therewith the house of the LORD.

15 Moreover they reckoned not with the men into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully.

**General Statement.**

We turn from the history of Israel and its royal houses to the tribe of Judah. Here the throne of David was still standing, though its scepter was shortened of its power. A little kingdom, of which nearly all its territory could be seen from its capital and the surrounding mountains, maintained its independence, under one line of kings, during four hundred years, while the bordering nations were conquered again and again. Israel, Syria, Tyre, and Moab rose and fell in turn, while Judah continued perched among its mountains. The kingdom was weakened under Rehoboam, but rose to power under Jehoshaphat, then declined under Jehoram. When Jehu's revolution destroyed the house of Ahab in Samaria, a reaction came in Judah, and the usurping queen, Athaliah, daughter to Jezebel, and inheritor of all her mother's evil nature, seized the throne of David, and introduced the worship of Baal. She destroyed every descendant of the royal line whom she could reach, and supposed that it was extirpated. But in the deserted and ruined temple of Jehovah a little child was hidden, who was destined to become the avenger of his slaughtered kindred. When this child Joash was eight years old, a revolution was organized by the high-priest Jehoiada. Queen Athaliah was slain, and the royal house was restored to the throne. In his earlier years King Joash was ruled by the good high-priest, and his reign was a wise one. During this period the temple, which had been his home and hiding-place in infancy, was restored to something of its ancient state, as our lesson relates.

**Explanatory and Practical Notes.**

**Verse 1. Jehoash began to reign.** This was not in the kingdom of Israel, of which we have been studying, but in Judah. Yet King Joash (or Jehoash, as he is called in Chronicles) was closely connected with the royal family of Israel, for he was the great grandson of Ahab and Jezebel. At his accession, he was only eight years old; and in the early part of his reign he was under the control of the wise and good priest Jehoiada. **In Jerusalem.** The capital of Judah through all its history. **His mother's name.** The name of the mother of each king of Judah is carefully named in the record. (1) *In our land every mother may have a king for her son.*

**2. Did that which was right.** This refers not so

much to his private life as to his public policy. **In the sight of the Lord.** Which is the only true standard of conduct. **All his days wherein.** While the aged priest lived this easy-going monarch followed his leadership, but after Jehoiada died he fell under the control of the corrupt nobles of his court, and his reign was an age of backsliding and of depravity. Our lesson is confined to the earlier and better period of his rule. **Jehoiada the priest.** He was an old man when Joash became king, but lived to a great age, and held his hand upon public affairs until the end. He organized and carried through the revolution in which Queen Athaliah, the usurper, was slain, and Joash was made king. **Instructed him.** Though a king he needed instruction, and all the more because he was a king. (2) *How noble is the teacher's calling!*

**3. The high places.** These were altars to the Lord, erected upon hills in various parts of the land. Their erection was contrary to the law, which required one altar only for the whole land, and their use tended to make the worship of God like that of idols, and for that reason they were forbidden; but they were found hard to extirpate. **The people still sacrificed.** There was a constant desire among the people to have their own private altars, and a strong tendency for the worship around them to degenerate into idolatry, but only thorough reformers like Hezekiah and Josiah ventured to attack them.

**4. Jehoash said.** It would appear that the reform and repair was suggested, not by the priests, as might have been expected, but by the king. Perhaps he was led to the purpose by gratitude, for during Athaliah's usurpation he had been concealed in the temple. (3) *We should have a love for the house of God.* **All the money.** There is no certain account of coined money before the return from captivity; so that this was probably silver measured by weight. **Of the dedicated things.** The money coming into the temple from the three sources next named. **Every one that passeth.** The half-shekel (about thirty cents) which was paid for every citizen. **Every man is set at.** The amount paid by persons making a vow, according to Lev. 27, 1-8. **Into any man's heart.** The voluntary contributions of the worshipers. (4) *The best gifts to God's house are those of a free heart.* **The house of the Lord.** Solomon's temple, which had stood one hundred and twenty-five years, and suffered several plunderings, so that it was now in need of repair. (5) *The only temple which will never wax old is that in heaven.*

**5. Let the priests take it.** That is, let the priests collect it, for the repairs. **Every man of his acquaintance.** As the priests came from different sections of the land, each could act as a committee in his own locality. See the parallel account in 2 Chron. 24. 5. **Repair the breaches.** The ruined, decayed places in the edifice, of whatever kind.

**6. The three and twentieth year.** How long this was after the king's command is not stated, but it must have been several years. **The priests had not repaired.** The priesthood was corrupt, and never as a class took the lead in reforms; the people had grown careless, and "the high places" had weakened their interest in the temple; and the work of collection went on very slowly.

**7, 8. King Jehoash called.** Again it was the king, and not the high-priest, who took the lead; probably because Jehoiada was enfeebled by old age. **Receive no more.** They were to cease the collection, and pay over what had been already received. **Neither to repair.** That is, they consented to the new arrangement, by which both the collection and the management were placed in other hands. Some expositors think that they had misused the funds; but it is more probable that they had collected only as much as was necessarily expended in the support of the regular services.

**9. Took a chest.** By the new plan the money was given by the worshipers in the temple, who were the most interested in the repairs; the money was given directly for this purpose, and not mingled with other funds; and the contributions were placed in the box in the sight of the givers. **Beside the altar.** In the most prominent place, and by its very presence appealing to the liberality of the worshipers. **The priests....put therein.** The money was received by the priests, and in presence of the givers placed in the chest, which stood at the door of the priests' court.

**10. There was much money.** (6) *The worshipers at God's house are generally liberal in their gifts to religion.* **The king's scribe.** The secretary of the king, an important personage, was united with the high-priest in the care of these finances. (7) *The clergy and the laity should work together.* **They put in bags.** Just as money is still kept and sealed in Oriental lands. **Told the money.** Counted it, by weighing. (8) *God's work needs much money, and God's people have it to give.*

**11, 12. Into the hands.** So that at last the money was paid to the workmen, and not kept by the priests. **To the carpenters.** To renew the ceilings, where of wood. **To masons.** To rebuild the stone walls and floors.

**13, 14. There were not made.** There is a discrepancy here with 2 Cor. 24. 14, which states that vessels, bowls, snuffers, etc., *were* made of the balance after the repairs were completed. Perhaps the meaning is that none of the money was taken to pay for the vessels until after the expenses of the building had been completed, and then the balance was so used to equip the temple.

**15. They reckoned not.** The men who were in charge of the work were of recognized integrity, and it was not deemed necessary to audit their accounts. **They dealt faithfully.** As men should do who manage the affairs of God's Church.

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### HOME READINGS.

*M.* The temple repaired. 2 Kings 12. 1-15.
*Tu.* The worship of God restored. 2 Kings 11. 13-21.
*W.* The temple erected. 1 Kings 6. 1-38.
*Th.* The house of God ravaged. 2 Chron. 12. 1-12.
*F.* The temple purified. Matt. 21. 1-16.
*S.* The temple typical of Christ. John 2. 13-25.
*S.* The place of worship. Psa. 122. 1-9.

### GOLDEN TEXT.

**I was glad when they said unto me, Let us go into the house of the Lord.** Psa. 122. 1.

### LESSON HYMN. S. M.

*Hymnal, No. 770.*

I love thy kingdom, Lord,
The house of thine abode,
The Church our blest Redeemer save
With his own precious blood.

I love thy Church, O God!
Her walls before thee stand,
Dear as the apple of thine eye,
And graven on thy hand.

For her my tears shall fall,
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end.

**TIME.**—B. C. 878, the year of the accession of Jehoash, or Joash, in Judah.

**PLACE.**—Jerusalem.

**RULERS.**—Jehu, tenth King of Israel; Jehoash, or Joash, eighth King of Judah; Hazael, King of Syria; Shalmaneser II., King of Assyria. Read 2 Kings 11.

DOCTRINAL SUGGESTION.—The public worship of God.

### QUESTIONS FOR SENIOR STUDENTS.

**1. The High Places,** v. 1-3.
In what duty did Jehoash fail?
What was his character?
Whose good influence preserved him?
**2. The Neglected Temple,** v. 4-8.
What good project did the king devise?
How did he propose to accomplish it?
What caused the ruinous state of the temple?
Who were the king's allies in the reparation?
**3. The Wise Priest,** v. 9.
Why had not the king's plan succeeded?
What did Jehoiada do?
**4. The Abundant Treasure,** v. 10-15.
What was done with the money?
What was the character of its custodians?
Why were the ornaments of the temple neglected?

### Practical Teachings.

Where in this lesson do we learn—
1. The value of godly influence?
2. That the temporal affairs of God's house should not be neglected?
3. That the ministers and laity should be united in God's work?

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

**1. The High Places,** v. 1-3.
Who succeeded Jehu as king?
What was the character of his reign?
What sin did the people still retain?

**2. The Neglected Temple,** 4-8.
Of what did Jehovah command the people to take account?
To whom were the offerings to be returned?
For what purpose were they to be used?
How long was this command neglected?
Whom did the king rebuke?
What command did he give the priests?
How was the command received?

**3. The Wise Priest,** v. 9.
What preparation did Jehoiada make for receiving the gifts?
Where did he place the treasure chest?
What was put into the chest?

**4. The Abundant Treasure,** v. 10-15.
Who took account of the treasure?
To whom was it paid out?
For what purpose?
What exception was made?
How was trust in the workman's honor shown?
What reason is given for this confidence?

#### Teachings of the Lesson.

Where in this lesson are we taught—1. A regard for the Lord's house? 2. The duty of laying by something for his service? 3. The confidence which faithfulness inspires?

### QUESTIONS FOR YOUNGER SCHOLARS.

Who was crowned king in Judah? **A boy only eight years old, named Jehoash.** Try and find out where he had been the six years before.

Who taught the boy-king the way of God, and helped him to rule? **A good and wise priest named Jehoiada.**

How long did King Jehoash do right in God's sight? **As long as the faithful priest lived.**

How did the beautiful temple that Solomon built now look? **It was almost in ruins.**

What did King Jehoash tell the priests to do? **"Collect money from the people to build it up again."**

Did the people willingly give their money? **Yes; but it was not used for the temple.**

What did Jehoiada the priest do? **He set a chest with a hole in the top of it at the gate of the temple.**

As the people came to worship, what did he ask them? **To put money in the box for repairing the temple.**

What did they do? **Gave until the chest was full.**

How did they spend it? **They bought wood and stone, and paid all the workmen.**

By and by what did the people see on Mount Moriah? **Their temple grand and beautiful once more.** [Repeat the GOLDEN TEXT.]

#### Words with Little People.

God has given each one who studies this lesson a home in a land where every Sunday morning you may hear—

> "Sweetly sounding through the street,
> And wafted on the balmy air,
> The dear familiar greeting
> Calling you to prayer."

How you would miss the sound of those Sunday bells if you were in a land where there were no churches, or if your own church was in ruins! Do you go to church? Do you go every Sunday, or only once in a while? Does it seem home to you? If some one should tell you how much more beautiful the woods were this October Sunday, what should you answer? God help you to say, *God's house shall be my Sabbath* HOME.

### THE LESSON CATECHISM.

[For the entire school.]

**1.** What did Jehoash order should be done with the money that was brought into the Lord's house? **That it should be used for repairs.**

**2.** Did Jehoiada do at once as Jehoash had commanded? **He did not.**

**3.** When Jehoiada received the command a second time, what did he put beside the altar to receive the money? **A chest.**

**4.** To whom was the money given when it was told? **To those having oversight.**

**5.** Why did they not reckon with those to whom they delivered the money? **"For they dealt faithfully."**

### TEXTS AT CHURCH.

*Morning Text*.....

*Evening Text*.....

### ANALYTICAL AND BIBLICAL OUTLINE.

#### The Temple Builder's Spirit.

I. THE SPIRIT OF RIGHTEOUSNESS.
*Did that which was right.* v. 2.
"Fear God, and keep his commandments." Eccl. 12. 13.
"What doth the Lord require?" Deut. 10. 12.

II. THE SPIRIT OF CONSECRATION.
*All the money of the dedicated things.* v. 4.
"First gave their own selves to the Lord." 2 Cor. 8. 5.
"Your bodies a living sacrifice." Rom. 12. 1.

III. THE SPIRIT OF VOLUNTARY GIVING.
*Any man's heart to bring.* v. 4.
"God loveth a cheerful giver." 2 Cor. 9. 7.
"As a matter of bounty." 2 Cor. 9. 5.

IV. THE SPIRIT OF LIBERALITY.
*There was much money in the chest.* v. 10.
"The riches of their liberality." 2 Cor. 8. 2.
"He that giveth....with simplicity." Rom. 12. 8.

V. THE SPIRIT OF HONESTY.
*They dealt faithfully.* v. 15.
"To do justly." Micah 6. 8.
"Integrity of the upright shall guide them." Prov. 11. 3.

### THOUGHTS FOR YOUNG PEOPLE.

#### The Repairing of the Temple.

**1.** It was a needed work; for God's house on earth is built of earthly materials, and needs constant repair and renewal.

**2.** It was a work of gratitude; for Joash owed much more to the temple than he gave to it, and so do we.

**3.** It was a work for all classes, priests and laymen, princes and people. So there is work for every body in God's Church now.

**4.** It was a work requiring self-denial and devotion, in which some were found wanting, so that the work was delayed; just as God's cause is delayed still by selfishness and lack of interest.

**5.** It was a work requiring liberal gifts. So now there is need of much money in the administration of the Church.

**6.** It was a work demanding honesty; just as all who deal with public trusts should fulfill them.

### English Teacher's Notes.

Every householder knows what expensive things repairs are. It is easy to pull down and destroy. It requires pains and costs to recover and build up. One of the sights of London this year, the "Japanese village," has recently been destroyed by fire; and a portion of the Inventions Exhibition nearly suffered in like manner. Considerable outlay would be involved in the restoration of places like these. The burden, however, would fall on the proprietors, and not on the public at large. But when a church has suffered in any way, it is the business of the congregation to repair it. It is their concern, and they are responsible for its condition.

In the passage for to-day we are shown two

things: A building in a state of serious dilapidation; and the means by which it was restored.

*A great building in partial ruin.*

There is a fine old church on the east coast of England which has passed through some vicissitudes. It is one of those churches where Oliver Cromwell, in his Puritan zeal, once stabled his horses. Some thirty years ago, one service used to be held in it on Sunday afternoons, while morning and evening the people resorted to a more modern chapel. As years went on this service was given up, and the old building fell so completely into decay that the walls were unsafe, and some places actually in ruin. But an energetic minister who came to the place took the matter in hand, set to work, collected money, got the church restored, and on many a Sunday I have seen the beautiful building filled from end to end with attentive listeners while the Gospel was proclaimed.

Of still greater importance was the half-ruined temple in Jerusalem. It was not merely a place of worship, but the place chosen by God—the house built for his name, the token of his presence with his people. And for its splendor it was the pride of the nation, and its fame had spread into other countries. How came this glorious structure in such a deplorable condition? This was the work of enemies, as we are expressly told in 2 Chron. 24. It had not merely been neglected, but actually injured—probably to supply materials for the worship of Baal under Ahaziah and his mother Athaliah. For the Lord's house to be thus left was a shame to the whole nation, nor could they expect his favor and blessing as long as they were content to have it so.

And there is something far more important to Christians than the condition of any building for worship, however venerable or noticeable. The "temple" or "house" of the Lord now is composed of living souls. Eph. 2. 19-22. God dwells among his true worshipers. And the limits of this "spiritual house" (1 Pet. 2. 5) are not narrower than the extent of the world in which we live. "The earth is the Lord's," and every-where there ought to be worship rising up to him. But the enemy has made havoc here. What ought to be the Lord's has been given to idols, to wild, strange, and degrading superstition, to the pride of man, to the pleasure of man, to the passions of man. In every city, and town, and village, you may see the ruins of the "temple of God," and in many foreign lands —in Africa, China, India—there are but few traces at all of such a building.

What is needed? Restoration. And remember that restoration will cost much.

*How was the temple at Jerusalem restored?*

When the young King Joash—the sole survivor of the royal family massacred by Athaliah—came of age, he applied himself to the matter. First, he commanded the priests to undertake it, but seeing that they were neglectful and backward, he took it into his own charge, and arranged that certain offerings should be applied to this purpose. What were these offerings? They were of three kinds.

1.) The "money of every one that passeth," literally, current money, or a fixed weight of silver (there being as yet no coinage). This was probably the half-shekel paid as redemption money by every Israelite. Exod. 30. 13. 2.) "The money that every man is set at." That is, the sum paid in accordance with certain vows, and estimated by the priest according to rules. Lev. 27. 1–8. 3.) The money that cometh into any man's heart to bring," that is, voluntary offerings made from time to time. There were other offerings commanded by the law, but only these three kinds were used for the repairing of the temple. See verse 16. And these sufficed. The money first collected in the "chest" was made up into bags of fixed weight, according to Eastern custom, which, when sealed, passed as coin.

We may learn from this

*How the spiritual temple is to be restored and built up.* The king himself, the Lord Jesus, takes this in hand, but it is to be done by means of his servants. And the offerings needed for this purpose must spring, like those we read of in this passage, from three different sources, or motives.

1. From the acknowledgment of absolute dependence upon God, and of his claims as Creator, Lord, and Redeemer. This claim, like the half-shekel of the Israelites, is the same for all Christians. Time, strength, money, talent, all should be at the disposal of Him who is the actual owner.

2. From the acknowledgment of special mercies. The vows of an Israelite were generally in commemoration of some deliverance or special benefit received. How many of these have we to return thanks for!

3. From love to the Lord and to his work—like the "free-will offerings" of Israel.

Duty, gratitude, love, are the sources which should supply the means for repairing the spiritual temple. And each should ask himself: How much duty, how much gratitude, how much love, do I owe to my Lord?

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## Bible Reading Lesson Analysis.

### The Temple Repaired. 2 Kings 12. 1-15.

1. "I was glad when they said unto me, Let us go into the house of the Lord." The spirituality of a soul is shown by its relish for the services of God's house. "Not forsaking the assembling of ourselves together as the manner of some is." Heb. 10. 25; Psa. 87. 7; 137. 5; Isa. 62. 6; Mal. 3. 16.

2. "Jehovah began to reign." These words serve to recall a most impressive mystery of providence. "How unsearchable are his judgments, and his ways past finding out." Rom. 11. 33; 2 Kings 11; 2 Chron. 23; 24; Psa. 77. 19.

3. "Jehoash did that which was right in the sight of the Lord." Owing to the presence of an admirable religious counselor, Jehoiada. "And Jehoiada made a covenant before the Lord and the king and the people, that they should be the Lord's people." 2 Kings 11. 17; 2 Chron. 24. 2, 15, 16; 1 Kings 12. 7; Job 12. 12.

4. "Wherein Jehoiada the priest instructed him." Divine instruction through some consecrated instrumentality is necessary to stability in righteousness. "And Joash did that which was right in the sight of the Lord all the days of Jehoiada the priest." 2 Chron. 24. 2; 26. 5; Isa. 29. 13, 14; Gen. 41. 15. 38; Dan. 12. 3.

5. "But the high places were not taken away." Contrary to God's positive order. "And I will destroy your high places, and cut down your images." Lev. 26. 30; Deut. 12. 2; Exod. 34. 13; Num. 33. 52; Jer. 3. 6.

6. "The people still sacrificed in the high places." The obedience we render to God should not contain a reservation. "Ye have kept all that Moses the servant of the Lord commanded you, and have obeyed my voice in all that I have commanded you." Josh. 22. 2, 3; Deut. 28. 14; Eccl. 12. 13; Phil. 2. 12; Heb. 11. 6.

7. "All the money." The circulating medium of that day. "And Abraham hearkened unto Ephron, and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant." Gen. 23. 16; 2 Sam. 24. 24; 2 Kings 22. 4; Ezra 8. 25; Jer. 32. 9, 10.

8. "All the money of the dedicated things." That is, the sacred money, or money set apart for God's service. "And behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service." Num. 18. 21–24; 2 Kings 22. 4; Psa. 84. 10; Lev. 27. 28.

9. "The dedicated things" were three different kinds of money to be used in the temple service. "Even the money of every one that passeth the account," Exod. 30. 13; "The money that every man is set at," Lev. 27. 2–8; "And all the money that cometh into any man's heart to bring into the house of the Lord." Exod. 35. 5; 25. 2; Mark 12. 41, 44; 2 Cor. 8. 11, 12.

10. "Let the priests take it." The preacher ought to take the initiative in all great Church enterprises. "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." 2 Tim. 4. 5; 2 Cor. 13. 10; 1 Thess. 2. 4; Phil. 1. 7; Acts 20. 24.

11. "Every man of his acquaintance." The burden of Church expenses should be borne by all who are interested, that is benefited by the outlay. "Go out unto all the cities of Judah, and gather of all Israel money to repair the house of your God from year to year." 2 Chron. 24. 5; Exod. 30. 12, 16; Gal. 6. 2; Rom. 15. 1.

12. "Let them repair the breaches of the house." God's priests and God's people are appointed to care for God's house. "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?" Hag. 1. 4; 1; Ezra 3–8; 2 Cor. 12. 19; Jer. 3. 15; Isa. 49. 25.

13. "The priests had not repaired the breaches of the house." A negligent priesthood soon shatters the prospects of a Church. "Repair the house of the Lord your God from year to year, and see that ye hasten the matter. Howbeit the Levites hastened not." 2 Chron. 24. 5; Phil. 1. 20, 21; Rom. 14. 7, 8; 1 Cor. 9. 27.

14. "Why repair ye not the breaches of the house?" The inactive priest occasions, permits, or accomplishes, the ruined altar. "Wherefore lift up the hands which hang down, and the feeble knees." Heb. 12. 12; Isa. 35. 3; Rom. 14. 12; Dan. 7. 10; Acts 20. 33.

15. "Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar." A providential suggestion to save the priests from temptation and stimulate general conscientiousness in giving. "And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end." 2 Chron. 24. 10; Prov. 4. 14, 15; John 12. 6; Rom. 12. 8; Matt. 6. 3.

16. "There was much money in the chest." A free-will offering, and pleasing to God. "That which is gone out of thy lips thou shalt keep and perform: even a free-will offering, according as thou hast vowed unto the Lord thy God." Deut. 23. 23; 2 Cor. 9. 7; Heb. 13. 16; Phil. 4. 14–16.

17. "They gave the money into the hands of them that did the work." God would compensate, not conscript, the human labor he needs. "The laborer is worthy of his hire." Luke 10. 17; James 5. 4; Deut. 24. 14; Jer. 22. 13; Mal. 3. 5.

18. "And repaired therewith the house of the Lord." United and earnest effort in the Lord's cause will succeed. "And let us not be weary in well doing; for in due season we shall reap if we faint not." Gal. 6. 9; 1 Cor. 15. 58; Heb. 6. 10–12; Mark 1. 35; Luke 2. 49.

## Berean Methods.

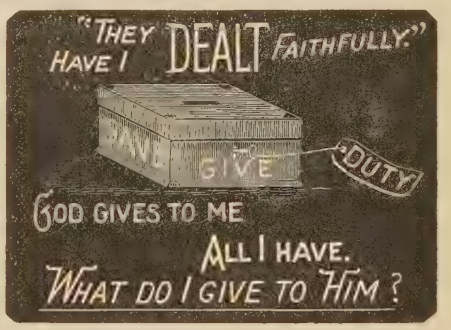
### Hints for the Teachers' Meeting and the Class.

Give an account of the temple, its location, building, cost, plan, etc....How the building had fared since Solomon's day, plundered by Egyptians, neglected and desecrated by enemies, etc....Its condition in the time of Joash....Motives inducing the king to repair it.... How the money was raised, first attempt, failure, and why....Second attempt, success, and why....How the money was expended....Lessons for our Church work. ....See Analytical and Bible Outlines, and Thoughts for Young People, for lines of thought in teaching.

**References.** FREEMAN. Ver. 4: The temple-tax, 674. Ver. 10: Money-bags, 774.

**Blackboard.**

BY J. B. PHIPPS, ESQ.




EXPLANATION. The last three words of to-day's lesson are placed on the board. "*They dealt faithfully.*" Who are "they?" What is meant by dealt? What is meant by faithfully? Are you dealing faithfully with God? Do you distribute of your means faithfully for his cause? Here is a chest with a hole in the top of it like the one Jehoiada prepared. On one side is the word *Save.* Is that enough? No. We must not only save, but we must *Give.* It will not do to hoard up money. Duty toward God attaches itself to the key, and bids us unlock our treasure-house, and as God has given to each one of us, so we should give to him.

### Primary and Intermediate.

LESSON THOUGHT. *Giving for God's Cause.*

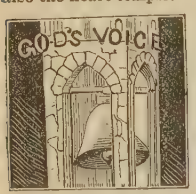
INTRODUCTORY. Recall the division of the kingdom. Ask in which kingdom Jerusalem and the beautiful temple were. Tell that while Jehu was reigning in Israel, a little boy-king began to reign in Judah. Tell the story found in 2 Kings 11 and in 2 Chron. 22. 23. It will interest the children deeply. Show a small gilt

crown, and ask if a little boy-king is wise enough to rule a nation, even if he does wear a crown? Explain that his wise, good friend, Jehoiada, told him what to do, and talk about the blessing that wise friends are to us, and how glad we should be to follow their advice.

God's Temple. Have a picture of the temple, or of a church, on the board. By its side have a heart, drawn on the board or cut from paper. Have both covered, and show both at once. Ask which is God's temple, and talk first about the visible temple. Let children tell what they can about Solomon's temple, and tell that when Joash the boy-king was reigning, this beautiful temple was almost in ruins. Teach that in forgetting God the people had forgotten his house. Ask what they had been worshiping, and show that we do not care for God's house as long as we worship any kind of idols, ourselves, our own way, our work, our play, whatever it may be.

Teach that the heart is God's temple also. Read 2 Cor. 6. 16, and talk about the spoiling of this temple. Read what God says about it, 1 Cor. 16. 17, and show how careful we should be to keep pure and clean, and in good repair, the temple which God has given to each of us.

Cheerful Giving. Tell how the temple was repaired. The priests did not do it alone, nor with the help of a few of the people, but each one, young or old, rich or poor, gave what he could. Teach that little children may have a share in making beautiful the house of the Lord, and that the Lord loves the cheerful givers. Talk about giving other things than money—time, pleasant occupations, our own choices, etc., to the keeping in order, not only the outward temple, but also the heart-temple.




God's Call. Tell that the young king did this work because God wanted it done. We hear God's call to his house on Sunday; do we heed it? Do we hear his call in the heart to prayer and praise and loving service? He is always speaking, and we shall hear if we listen for his voice. Impress the duty, as well as delight, of worshiping in God's temples.

### Lesson Word-Pictures.

Breaches, breaches, in the House of God! Rents in the roof, gaps in the walls, and foundation-stones that are loose! Curtains that are faded and torn, decorations that are mutilated, pavements that are broken! What a dishonoring sight, a decaying House of God! "Let the people bring money! Let the breaches be repaired!" is the thought of the king. And still though money is brought, the rain drips from the rents in the roof, the curtains hang faded and torn, the wind moans through the crevices in the walls. The House of God stands an unrepaired, dishonored object. Jehoiada, the priest, though, has a plan. "Some wonderful plan," the king may have said, "some wonderful plan it may be." No, only a chest, only a chest with a hole in the lid and set beside the altar! A hole to catch the possible droppings of shekels or half-shekels by the worshipers coming into the House of the Lord. "What will that amount to?" Zadok, the Levite, may ask, crooking his nose into a sneer. "Those big breaches," says Nathan, the priest, looking up in wonder, "and this little box," looking down in pity. Hark, though! The people are coming in, and hear the coin rattling down into Jehoiada's chest! This poor pilgrim from Egypt drops his mite, and that rich farmer from fat harvestings near Jericho shoots into the box a "wedge of gold," and that wealthy widow leaves behind her gleaming bracelets and earrings. The money-heap grows as a cloud out of bits of vapor, as a river out of rain-drops, as a sun out of star-dust. "Indeed!" cries Zadok, when the box is emptied. "Indeed!" echoes Nathan. And then what a merry sound of hammers was heard in quarries and of axes in forests! What a merry song of work there was in the temple itself! The foundations were strengthened, the pavement relaid, shabby curtains replaced with new ones, dying colors on the walls freshened, while the rain in vain tried to bore its way through the roof, and the wind scolded to no purpose outside the mended cracks in the walls. So much for a chest with a hole in the lid, and a people willing to drop gifts into that hole.

### LESSONS FOR NOVEMBER, 1885.

Nov. 1. Death of Elisha. 2 Kings 13. 14–25.
Nov. 8. The Story of Jonah. Jonah 1. 1–17.
Nov. 15. Effect of Jonah's Preaching. Jonah 3. 1–10.
Nov. 22. Hezekiah's Good Reign. 2 Kings 18. 1–12.
Nov. 29. Hezekiah's Prayer Answered. 2 Kings 20. 1–17.

## Book Notices.

*Life of Edward Thomson, D.D., LL.D., Late a Bishop of the Methodist Episcopal Church.* By his Son, Rev. Edward Thomson, M.A. Cincinnati: Cranston & Stowe. New York: Phillips & Hunt. The memory of Bishop Thomson is very precious to all who knew him. His consecrated life was a blessing to the Church, which was sorely bereaved when he was taken away. In this volume we have a touching tribute by his son to the worth of the good man. It is a book which ought to be in our Sunday-school libraries, for it can be profitably read by young and old.

*The Congo and the Founding of its Free State.* A Story of Work and Exploration. By Henry M. Stanley. With many illustrations and maps. In two volumes. New York: Harper & Brothers. These beautifully printed and elegantly bound volumes open to the reader a new world. We have a graphic account of the exploration of the Congo River from its mouth to its source. This wonderful stream is shown to be three thousand miles long, and in some places from six to eight miles in width, with banks well wooded, and scenery in some places surpassing the Hudson or the Rhine. Numerous and populous villages are found on both sides, and the people are ready for trade, and, let us hope, for the Gospel also. Here is an open door for the merchant and the missionary. The work is as interesting as a romance.

*A Naturalist's Wanderings in the Eastern Archipelago.* A Narrative of Travel and Exploration from 1878 to 1883. By Henry O. Forbes, F.R.G.S. New York: Harper & Brothers. This elegant volume is well illustrated with maps and with wood-cuts from original drawings by the author. It takes the reader into the by-ways of travel where ordinary travelers rarely venture, and hence opens to us a new world. Though the writer, of course, makes frequent reference to what would specially attract the eye of a naturalist, he is not forgetful of the tastes of the ordinary reader, and gives us some interesting information concerning the manners of strange people.

*Taken or Left.* By Mrs. O. F. Walton. New York: Carter & Brothers. A very interesting story of English child-life.

*Tales from Many Sources.* Vol. III. New York: Dodd, Mead, & Co. In this volume we have, "The Professor and the Harpy," from the Cornhill Magazine; "The Marquis Jeanne Hyacinth de St. Pelaye," by author of John Inglesant; "The Rock Scorpions," from the Cornhill Magazine; "Queen Tita's Wager," by William Black; "King Pepin and Sweet Clive," from the Cornhill Magazine; "A Film of Gossamer," by E. M. Clerke; "The Lay Figure," from the Cornhill Magazine; "The Count of Rochmont," from Temple Bar. The reader will find in these stories variety and brilliancy combined.

*Lectures on the Science and Art of Education, with Other Lectures and Essays.* By the late Joseph Payne. Syracuse, N. Y.: C. W. Bardeen. Mr. Bardeen has placed all teachers under obligation by this edition of Payne's lectures. The analysis of each lecture is especially helpful in aiding the reader to understand the principles set forth. As these principles are as applicable to Sunday-school teaching as to secular teaching we commend the book to our Sunday-school teachers as a help to their work.

*Letters From Hell.* New York: Funk & Wagnalls. Price, $1. This is a terrible book; full of flashing, smiting truth. It is very much exaggerated, but the exaggerations are simply the more forcible presentations of much-needed, much-neglected doctrine. It would be a dangerous book to put into certain hands. Ministers of the Gospel ought to read it. The distinguished Scotch author who writes the introduction says, "The book has a fearful title and is far more fearful than its title; but if it help to turn any away from that which alone is really horrible, the doing of unrighteousness, it will prove itself the outcome of a divine energy of deliverance."

*Temperance Tracts.* By the National Woman's Christian Temperance Union. New York: 72 Bible House. We have received a small budget of these tracts, including "Union Leaflets," "Primary Temperance Leaflets," and the "Primary Temperance Catechism," by Julia Colman. It is well to begin the good work with the children.

*Chapters on Plant Life.* By Sophie Bledsoe Herrick. New York: Harper & Brothers. This book will be found full of interest for children, and indeed for some older people, who wish to learn the mysteries of vegetable life. It is as attractive as a fairy-tale, and the illustrations greatly help to an understanding of the subject.

*The Epworth Hymnal,* Containing Standard Hymns of the Church, Songs for the Sunday-school, Songs for Social Services, Songs for the Home Circle, Songs for Special Occasions. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. This long-looked-for volume has come at last, and is making its way among our Sunday-schools and in the social meetings. The committee who prepared it have endeavored to keep out all trashy hymns and tunes, and to present only those which will be a help to devotion. Many of the grand old hymns which are immortal will be found here, and many others which have become favorites with the people. Besides these, are new tunes and hymns, which have yet to be tested. We trust the book will accomplish the good results which have been steadily kept in view in its preparation.

## CLASS RECORD FOR OCTOBER, 1885.

| | Oct. 4. | Oct. 11. | Oct. 18. | Oct. 25. |
|---|---|---|---|---|
| Weather ..... ..... ..... | | | | |
| Teacher. | | | | |
| PUPILS. | | | | |
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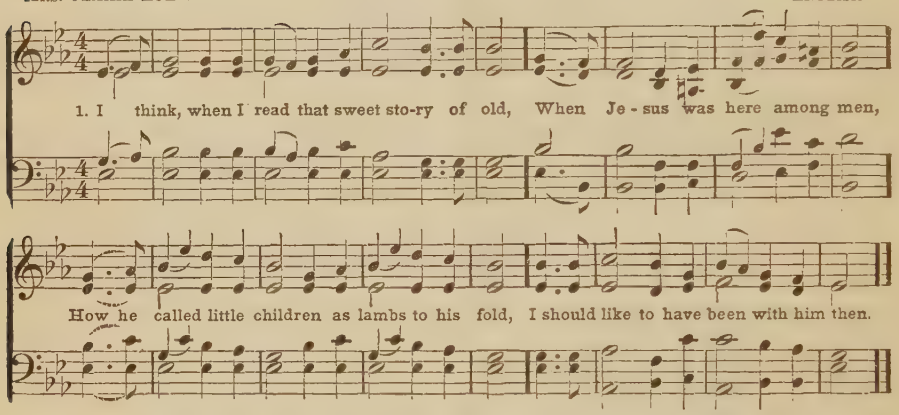
# MUSIC AND HYMNS FOR THE FOURTH QUARTER.

## "I THINK WHEN I READ."

MRS. JEMIMA LUKE. ENGLISH.


1. I think, when I read that sweet sto-ry of old, When Je - sus was here among men,
How he called little children as lambs to his fold, I should like to have been with him then.

2 I wish that his hands had been placed on my head,
That his arms had been thrown around me,
That I might have seen his kind look when he said,
"Let the little ones come unto me."

3 Yet still to his footstool in prayer I may go,
And ask for a share in his love;
And if I thus earnestly seek him below.
I shall see him and hear him above:

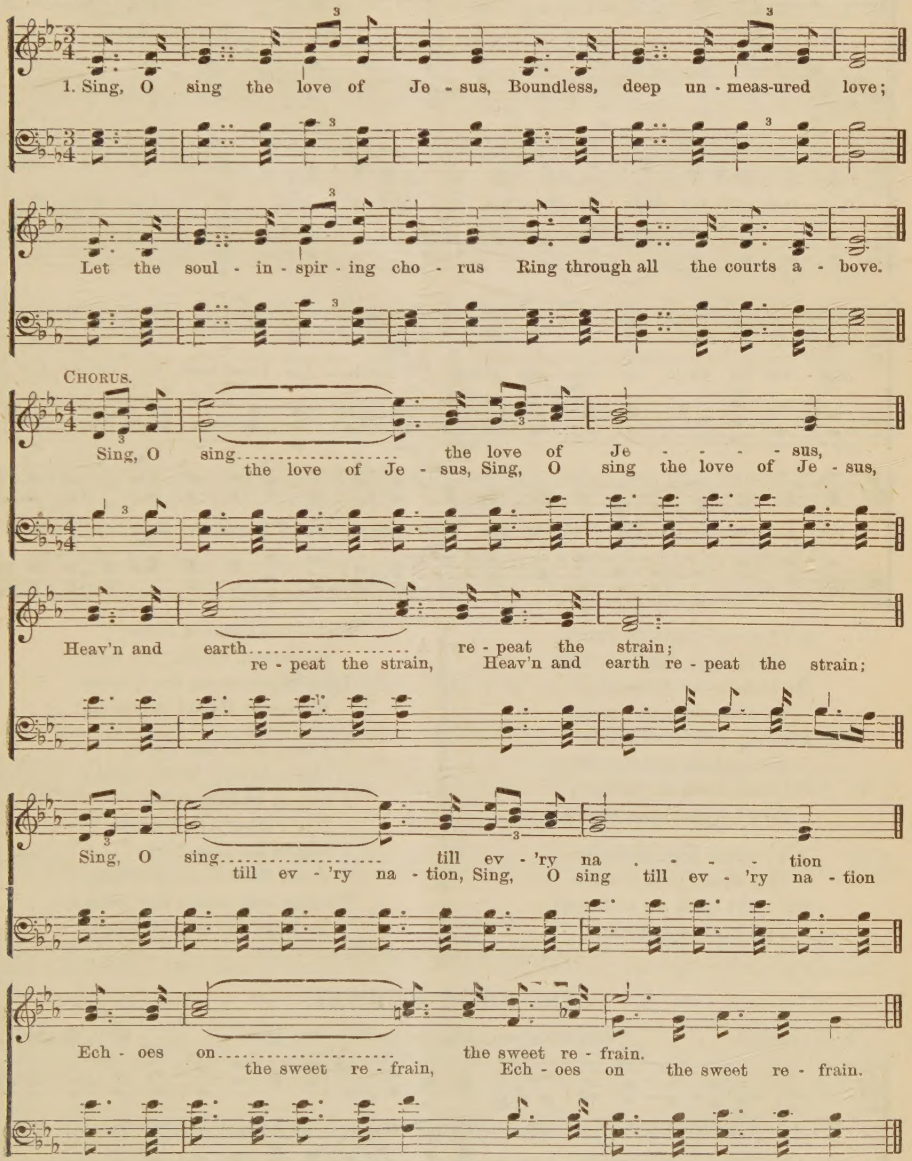
4 In that beautiful place he has gone to prepare,
For all who are washed and forgiven;
And many dear children are gathering there.
"For of such is the kingdom of heaven."

## TRAINING FOR SUNDAY-SCHOOL TEACHERS.

Sunday-school teachers and senior scholars who desire to understand the Bible, and to know how to teach, should send for the circulars of THE ASSEMBLY NORMAL UNION. This is a course of study contained in outlines and text-books, of which the purpose is to give to Bible students and Sunday-school workers general views of the word and the work. It may be taken by individual students, or in normal classes, the lessons being contained in the leaflets. Every Sunday-school should have a class for the training of teachers, and every teachers' meeting for the study of the Sunday-school lesson might profitably employ a part of each session in normal study. All who desire further information may address Rev. J. L. HURLBUT, D.D., 805 Broadway, New York.

## SING, O SING THE LOVE OF JESUS.

Words by MAY CLIFTON. Music by WM. J. KIRKPATRICK.


1. Sing, O sing the love of Je - sus, Boundless, deep un - meas-ured love;
Let the soul - in - spir - ing cho - rus Ring through all the courts a - bove.
CHORUS.
Sing, O sing the love of Je - - - - sus,
the love of Je - sus, Sing, O sing the love of Je - sus,
Heav'n and earth re - peat the strain;
re - peat the strain, Heav'n and earth re - peat the strain;
Sing, O sing till ev - 'ry na - - - tion
till ev - 'ry na - tion, Sing, O sing till ev - 'ry na - tion
Ech - oes on the sweet re - frain.
the sweet re - frain, Ech - oes on the sweet re - frain.

Copyright 1885, by Wm. J. Kirkpatrick.

2 Sing, O sing the love of Jesus,
Render hearty thanks and praise;
While he gives us life and being,
Praise him on through endless days.—*Cho.*

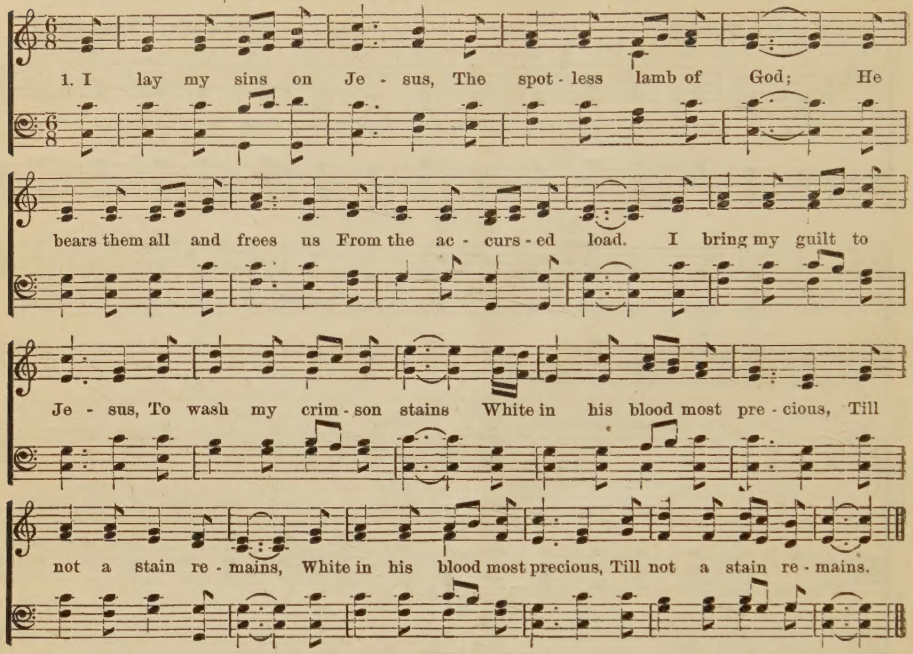
3 Angel lips will join our anthem,
Through the sky the sound prolong;
Heavenly hosts take up the chorus,
And with rapture swell the song.—*Cho.*

4 Power and might and bliss eternal
Now and evermore shall be
Unto him who loved and saved us
With a love so full and free.—*Chorus.*

From "SONGS OF JOY AND GLADNESS." By per.

## I LAY MY SINS ON JESUS.

H. BONAR. W. J. KIRKPATRICK. By per.


1. I lay my sins on Je - sus, The spot - less lamb of God; He
bears them all and frees us From the ac - curs - ed load. I bring my guilt to
Je - sus, To wash my crim - son stains White in his blood most pre - cious, Till
not a stain re - mains, White in his blood most precious, Till not a stain re - mains.

2 I lay my wants on Jesus;
All fullness dwells in him;
He healeth my diseases,
He doth my soul redeem.
I lay my griefs on Jesus,
My burdens and my cares;
He from them all releases,
He all my sorrows shares.

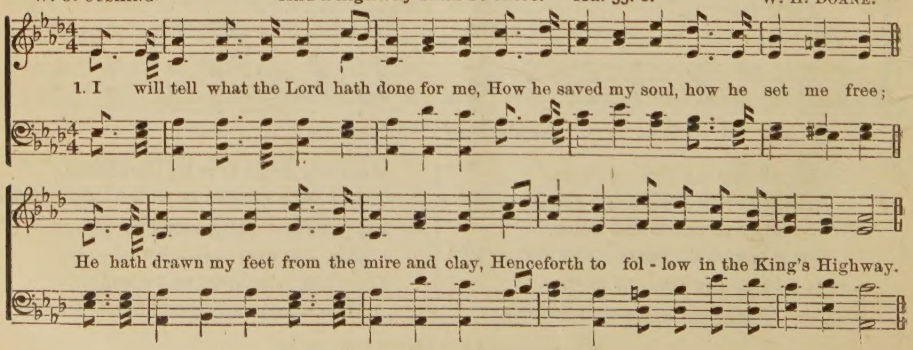
3 I rest my soul on Jesus,
This weary soul of mine;
His right hand me embraces,
I on his breast recline.
I love the name of Jesus,
Immanuel, Christ, the Lord;
Like fragrance on the breezes,
His name abroad is poured.

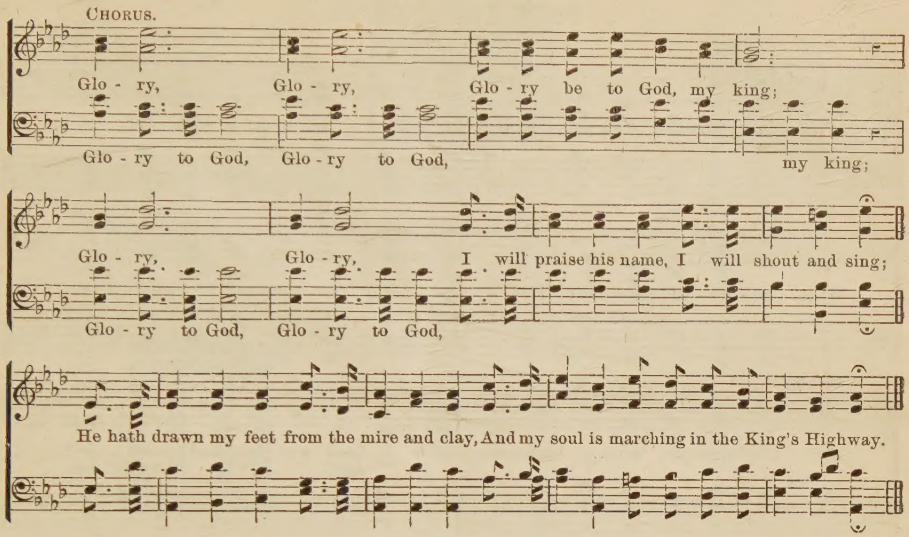
4 I long to be like Jesus,
Meek, loving, lowly, mild;
I long to be like Jesus,
The Father's holy child.
I long to be with Jesus
Amid the heavenly throng,
To sing with saints his praises,
To learn the angels' song.

Copyright 1875, by E. M. Bruce & Co.

## THE KING'S HIGHWAY.

W. O. CUSHING. "And a highway shall be there."—Isa. 35. 8. W. H. DOANE.


1. I will tell what the Lord hath done for me, How he saved my soul, how he set me free;
He hath drawn my feet from the mire and clay, Henceforth to fol - low in the King's Highway.


CHORUS.
Glo - ry, Glo - ry, Glo - ry be to God, my king;
Glo - ry to God, Glo - ry to God, my king;
Glo - ry, Glo - ry, I will praise his name, I will shout and sing;
Glo - ry to God, Glo - ry to God,
He hath drawn my feet from the mire and clay, And my soul is marching in the King's Highway.

2 O the comfort and peace my soul hath known,
With my heart in him, in his love alone;
'Tis the sweetest joy that the heart can sing,
To feast each moment with my Lord and King.
—*Chorus.*

3 What are pleasures of earth to Jesus' love?
I have meat to eat that ye know not of;
I will spend my days for my Saviour still,
And hope forever in his bliss to dwell.
—*Chorus.*

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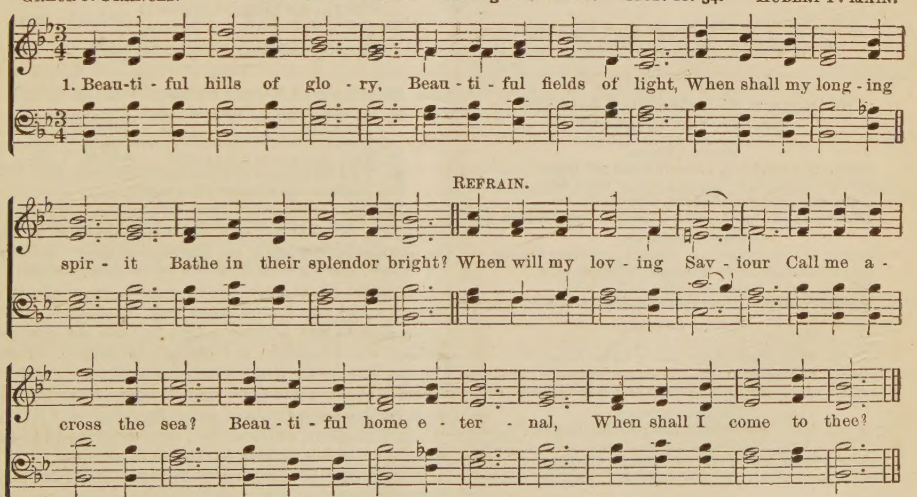
## BEAUTIFUL HILLS OF GLORY.

GRACE J. FRANCES. "Ye have in heaven an enduring substance."—Heb. 10. 34. HUBERT P. MAIN.


1. Beau-ti - ful hills of glo - ry, Beau - ti - ful fields of light, When shall my long - ing
REFRAIN.
spir - it Bathe in their splendor bright? When will my lov - ing Sav - iour Call me a -
cross the sea? Beau - ti - ful home e - ter - nal, When shall I come to thee?

2 Beautiful strains whose echo
Oft in my soul I hear,
Songs from the many mansions,
Fall on my listening ear.—*Refrain.*

3 When will the voice of Jesus
Tell me my work is done?
When will the race be ended?
When will the crown be won?—*Ref.*

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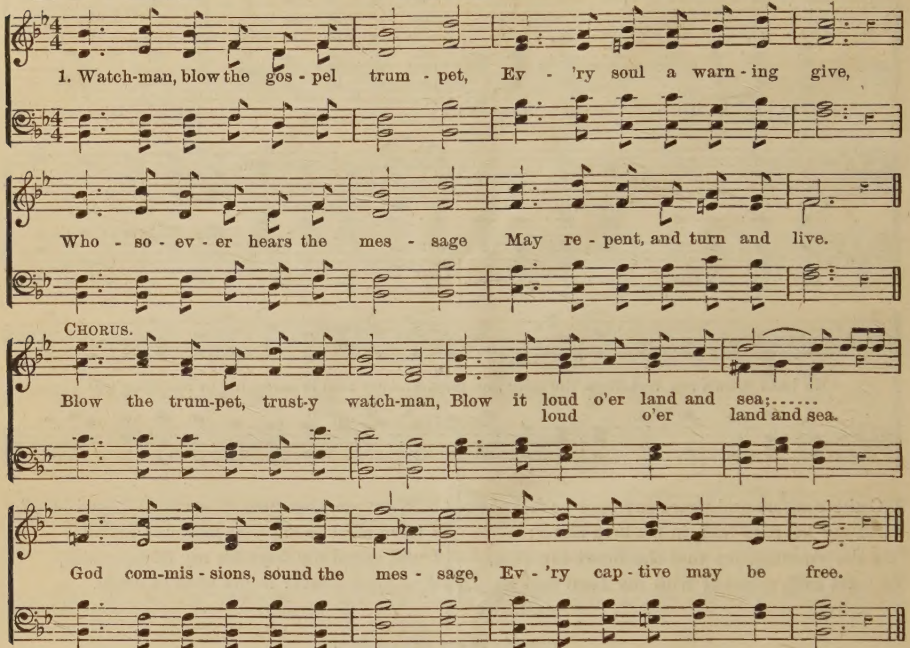
## BLOW THE TRUMPET.

DR. H. L. GILMOUR. Ezek. xxxiii. WM. J. KIRKPATRICK. By per.


1. Watch-man, blow the gos - pel trum - pet, Ev - 'ry soul a warn - ing give,
Who - so - ev - er hears the mes - sage May re - pent, and turn and live.
CHORUS.
Blow the trum-pet, trust-y watch-man, Blow it loud o'er land and sea;.....
loud o'er land and sea.
God com-mis - sions, sound the mes - sage, Ev - 'ry cap - tive may be free.

Copyright 1884, by Wm. J. Kirkpatrick.

2 Sound it loud o'er every hill-top,
Gloomy shade and sunny plain;
Ocean depths repeat the message,
Full salvation's glad refrain.—*Chorus.*

3 Sound it in the hedge and highway,
Earth's dark spots where exiles roam,
Let it tell all things are ready,
Father waits to welcome home.

4 Sound it for the heavy laden,
Weary, longing to be free;
Sound a Saviour's invitation,
Sweetly saying, "Come to me."

## Whisper Songs for October.

(Tune, "I am so Glad.")

FIRST LESSON.

Jesus, my Saviour, I know thou art near,
Since thou dost love me I never need fear;
Open my eyes that I always may see
How thou art loving and caring for me.—*Cho.*

SECOND LESSON.

Jesus, our Teacher, our Friend, and our Guide,
Food for both body and soul will provide;
If we believe him and walk in his way
He will deliver in every dark day.—*Cho.*

THIRD LESSON.

Jesus, thy life has been given for mine,
Jesus, then take all my heart to be thine,
Wholly thine own, that I always may do [*Cho.*
Works that will please thee and honor thee, too.—

FOURTH LESSON.

What can we give thee, dear Jesus, to-day?
Hearts that will love thee and serve thee alway;
Lips that thy praises will evermore sing,
Jesus, our Saviour, our wonderful King.—*Cho.*

## LESSONS FOR 1885.

### Fourth Quarter.

*Oct.* 4. **Elisha at Dothan**.....2 Kings 6. 8–23.
11. **The Famine in Samaria**...2 Kings 7. 1–17.
18. **Jehu's False Zeal**.....2 Kings 10. 15–31.
25. **The Temple Repaired**.....2 Kings 12. 1–15.
*Nov.* 1. DEATH OF ELISHA.....2 Kings 13. 14–25.
8. THE STORY OF JONAH.....Jonah 1. 1–17.
15. EFFECT OF JONAH'S PREACHING.....Jonah 3. 1–10.
*Nov.* 22. HEZEKIAH'S GOOD REIGN....2 Kings 18. 1–12.
29. HEZEKIAH'S PRAYER ANSWERED.....2 Kings 20. 1–17.
*Dec.* 6. THE SINFUL NATION.....Isa. 1. 1–18.
13. THE SUFFERING SAVIOUR...Isa. 53. 1–12.
20. THE GRACIOUS INVITATION...Isa. 55. 1–11.
27. FOURTH QUARTERLY REVIEW.

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